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THE MODERN CONFLICT OVER THE BIBLE

THE MODERN CONFLICT OVER THE BIBLE

BY

G. W. McPHERSON

VOLUME II.

THIS BOOK IS DEDICATED TO THE DEITY OF OUR LORD JESUS CHRIST AND THE INSPIRATION OF THE BIBLE

SOLD BY THE AUTHOR AT
34 SAINT ANDREW'S PLACE,
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PREFACE

The Author's desire, in sending forth this book, is to instruct the Christian people as to the conflicting views of Modernism and the Historic Faith; and to expose the fallacies of the former in the light of the Sacred Word. This volume comprises a comparative presentation of what is generally called, The New And The Old Theology. By its study the plain average man, as well as the scholar, is helped to arrive at a Scriptural and historical understanding regarding the momentous questions discussed.

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CHAPTER I

HOW COULD GOD INSPIRE A BOOK?

Isaiah's Declaration

It was Israel's greatest prophet who said: "The grass withereth, the flower fadeth, but the word of our God shall stand forever" (Isaiah). With fitting words like these, revealing the imperishable character, the deathless eternity of God's Revelation to men, we shall proceed to discuss in this and the three succeeding chapters the inspiration of the Bible. In discussing the modern conflict we are at once brought face to face with the question of inspiration.

A Suggestive Title

The title of this chapter may sound somewhat irreverent, but it was suggested by a sermon which a student in a New Theology seminary delivered in his own pulpit on, "The Modern Point of View of Religion," in which he declared that "God cannot inspire a book, He inspires only men." We shall challenge the truth of this statement, as we hope to prove its absurdity, and make clear that the aim of the New Theology of Modernism is to

foist what is practically a new religion on mankind—not "after the pattern made in the Holy Mount," and by the Crucified Lord, but rather manufactured by infidels in the universities of Europe and America.

The Unity of Truth

In this and subsequent chapters, it is the purpose to make clear by way of contrast the point of view of Modernism and the revelation of God as disclosed in the Bible, to present fundamental Christian Truth in contradistinction to Modernism, and as taught in many of our churches and universities to-day. There can be no break in continuity, rather the discussion may appear to be somewhat narrowed, more concentrated upon vital matters of Truth, and thus more practical for teacher and student.

This Discussion is Vital

With this in mind the way is clear for an examination of the inspiration and authority of the Bible. Aside from the definition of inspiration, which shall be stated presently, we are largely dealing, in this chapter, in generalities; but let it not be supposed that this is of small moment. A discussion of this character is always vital and fundamental. Indeed, it is in every conceivable sense the one question, the answer to which must determine all other matters of importance in the realm of Christianity.

Literalism and Obscurantism

It is not necessary to unduly exalt the mechanical. No one is asked to worship a book, not even the Bible, though an extreme literalism is always more safe and sane than the vague obscurantism of the New Theology, or the point of view of those who would negative or obscure the naked facts of the Bible by a false method of interpretation.

Bible Books Not of Equal Value

Neither is it the purpose to affirm that every book in the Bible is of equal value, or that every word is inspired. The Bible is broad and liberal, in that it hears all parties, gives every objector some space, even giving Satan himself a hearing. Both the good and the bad have spoken to men in this marvelous Book. The Spirit of God is more wise and generous than the wisest jury, more just than the best and wisest of men. The Book that was built up under the guiding hand of unerring Providence has a place in its history for all the various weaknesses of human nature, as, for all the various intelligencies in God's great universe.

Common Objections

Some have objected to parts of the Bible as being unethical, rough, or coarse. "Surely," they say, "these parts are not inspired." Of course it hardly need be stated that the words of wicked men, and the words of Satan, as recorded in the

Scriptures, were not matters of inspiration. The Apostle Peter said that "holy men of old spake as they were moved by the Holy Ghost." (II Pet. 1:21.) Here is inspiration. But those who made an accurate record of these objectionable parts, as also of all the content of Scripture, were also inspired to give to the world the true history of those things which God saw is good for men to know. Nothing necessary to man's moral enlightenment was omitted. In this we find striking proof of the frankness, openness—the honesty of the Bible. If it were man's Book only, these parts would be omitted; but in the human drama of man's sin, and in the great Divine drama of God's redemption for men, we should expect to find a true statement of the manifestation of moral evil in all its horrid aspects. So the writers were led of God to make the record plain, as were the compilers or editors to make these writings up into a book. Doubtless, all this was included in the thought of the Apostle Paul when he wrote his illuminating words: "All Scripture is given by inspiration of God" (II Tim. 3:16)—given originally to inspired men, and later preserved in history in the marvelous volume we call the Bible.

A Subtle Denial

The fact of the inspiration of the Bible is wholly or partly denied or shaded down to-day by the destructive critic in such a fashion that the world's great Book is, in some respects, placed

on an equality with some other sacred books of the East; while some of the critics declare that our Bible is, at least in parts, inferior to those other sacred writings. It is this, with other contentions of Modernism, that should be exposed and refuted.

Is Faith in the Bible Indispensable?

The New Theology goes so far as to say that Jesus Christ would triumph, His cause forever flourish, even if men should abandon their faith in the trustworthiness and inspiration of the Bible. Of course it will not weaken the force of the Truth to affirm that this is a shallow misrepresentation. How can such a claim be accepted when it is the Bible alone that gives the only account of Jesus Christ, of His supernatural and miraculous conception, His nature, teaching, mission, and authority over men.

Natural Divisions

The name Bible signifies "the book," and was applied for the first time by Chrysostom in the fourth century to the books of the Old and New Testament, which up to that time had been called the "Scriptures." The ancient plural has been transformed into a singular noun in view of the recognized unity of the books of the Bible, and which is thus called, The Book, by way of eminence.

We hardly need remind ourselves that the Bible

has two general divisions, the Old and the New Testament, and that both were written under the form of a will or covenant or compact between God and man.

The Old Testament was divided by the Jews into three parts, the Law, the Prophets, and the Sacred Writings. The Law comprised the five books of Moses, the Prophets comprise all the prophetic writings from Joshua to Malachi, the Sacred Writings, or, as we say, the Poetic, or better still, the Wisdom Literature, include the Book of Job, the Psalms, the Proverbs, Ruth, and Lamentations, Ecclesiastes, and Esther.

The New Testament gives us the only original account of the origin and spread of Christianity, and is made up of twenty-seven books, only one of which is prophetic, the book of Revelation, all the others being biographical and epistolary, comprising the life of Jesus and the Apostles's letters to the churches.

Inspiration Defined

Is this large collection named the Bible, inspired? To this the Church in all ages has given an affirmative answer, and we have ample reason for believing that the Church in this particular is correct. The word inspiration occurs only twice in all the Bible, but God does not have to repeat Himself in order to confirm His Truth. We believe that the spirit of inspiration breathes on every page and illumines every truth of the Bible.

The word inspiration literally means to breathe into, to infuse Supernatural life or ideas into the human mind. God breathed into the minds of the writers of the Bible its ideas, its great spiritual content, and that, in part, is what we mean by inspiration. But how God did this, how He prepared the minds of the writers for this lofty work so that there was perfect harmony between the human and the Divine, we do not know; it is not necessary that we should know. Of course, God did not write the Bible. We have only two records of where Deity wrote—God wrote the Ten Commandments and Jesus wrote on the ground. The Bible was written by man, could only have been written by man, for it comes to us clothed in the speech, the language of man; and for such a work man must have been prepared. This preparation is, in part, what we mean by inspiration.

How God Operated Upon Them

How God did this work, or how He influenced or operated upon the writers, we do not know, we may only speculate. It is certain that God did not do this in a mechanical way. He did not control the writers as a boy controls his jumping toys. In this holy work there must have been the freedom of natural expression as is seen by the different individualities of the writers. "Moses, David, Isaiah, Jeremiah, Amos, John, Paul, and others, all declare that God spoke to them, but they do not tell us how God spoke, or how He

operated upon them. They probably did not know." The communication of life in the physical and spiritual world is a profound secret. Science cannot help us here. The mystery of the origin, or the creation and communication of life is still unknown to man. We need not remind ourselves that the father and mother, who are the active agents in physical creation, do not understand the divine process or secret of imparting life. All they know is that life, that pearl of infinite value, the crown of God's creation, is in evidence, and soon they begin to behold, to wonder, and to love, while their hearts are enraptured with joy.

It Is in Harmony With the Laws of Life

And so it is with the inspiration of the Bible, for life is there also; there is a holy joy that thrills and fills the heart of man as he reads and appropriates the wonderful truths of the Bible. As he enters into this holy experience, he knows, he cannot tell just how or why, but he knows, for he feels the touch and glow in his own heart (it is the secret of spiritual life) that holy men of old wrote as they were moved upon by the Divine Spirit, and that knowledge satisfies. It is the secret of life responding to life, to a higher, a heavenly life.

The Original Manuscripts were Without Error

There are convincing reasons for believing that the original manuscripts of the Bible contained

no error. We cannot conceive of error if God inspired the writers to give these truths to men. It need occasion no surprise if men deny and reject this great fact, for it is natural for man to doubt and to assail the Bible, especially those parts which reveal and condemn his sin.

The Real Purpose of the Bible

The Bible must condemn sin, it must be honest and perfect if it is God's Word. The fact is that this Book, like all God's work, is perfect, that is, it completely fulfills the purpose for which it was given. It is not intended to be simply a text-book on science, though its science is perfect, it is a revelation of the fact of Creation, and of the Plan of Salvation, fully setting forth God's marvelous redemption; and in all these respects the Bible is the perfect Book of God.

Further Definition of Inspiration

The inspiration of the Bible is clearly discovered in the fact that God revealed, supervised, selected, included what man needs to know regarding God's Plan of redemption and His Will for man. Some of these elements are included in all Scriptures, and all in some. And this constitutes, also, in part, what we call inspiration. The presence of any or all of these elements furnishes us with uncontrovertible proof of the truth of the inspiration of the Bible.

Momentous Questions

Perhaps it will help us further, in answering the matter under consideration, if we present a series of pertinent, suggestive, and up-to-date questions. It is believed that in the simple presentation of these questions may be seen the falsity of many of the theories of our time regarding the Bible. For example: What is meant by the term inspiration? Does the Bible stand alone, unique in character and power? Is it possible that the Christian world for millenniums has been mistaken regarding the Bible, and that for the first time the truth as to its real character is beginning to shine forth in the twentieth century? Do the views men hold of inspiration sustain an important relation to the progress of Christianity, or can the world be evangelized by those who view the Bible as erroneous, or untrustworthy, and if so, what shall be the message, and the authority, and how shall it be done? If the Christian people should give up their faith in the Bible as a Divine Revelation, could the Church of Jesus Christ survive? If the Bible is inspired only as the hymns of Fannie Crosby, Isaac Watts, Charles Wesley, and other pious writers, precisely the same in character, what is the basis of authority in the Christian Religion? If it be claimed that good men are the basis of authority, who are these men, what are their names, where do they live, for we should like to know them, or hear them teach, or preach, or read their writings, or theology—to

study them at close quarters. We should like to know whether these men are agreed in their views, or religious opinions, or theologies, and if they are not agreed, whether it is possible to believe that men, modern men, good men, are the true, the real, the only basis of authority in the Christian Religion? The discussion throughout all these chapters is clustered in a general way, though disconnectedly, around these momentous questions.

How Jesus Used the Bible

It is well to note carefully in this study how the great Teacher used the Bible. If His point of view can be fully grasped, surely it will be an easy matter to form a correct opinion of the Old Testament, as to what extent it is an authority for us to-day in matters of religion, whether it is as Isaiah said, "The Word of God that shall stand forever." If we can see clearly what was the attitude of Jesus to the Old Testament, this whole question will be rightly settled. With this knowledge we can affirm that not only do we believe this Book to be inspired, but we can truthfully say that we know the Bible to be inspired. If the example of Jesus is of value in the realm of conduct, of social service, as the New Theology advocate emphasizes, surely His attitude toward the Old Testament is also of great value. It is said that it takes a crisis to reveal true greatness. When Jesus faced a crisis, what did He do? We

find that He instantly made use of the Old Testament. If He did not have time to pray, He always had time to quote Scripture. Not once do we find Him doing what the wisest of men sometimes do, namely—going to their fellows for counsel, but, over and over again, we find Him falling back on the Old Testament, as a soldier in action resorts to his cartridge belt. In His hours of crisis He relied supremely upon the greatest power—the Divine resources. God to Him was a great Reality, and God's Word was final—the end of all controversy. The Old Testament, as we have it to-day, was the text book of Jesus. When Satan attacked Him at the opening of His ministry, He did not fall back even upon His own Supernatural Resources, but He won His first great victory by simply declaring in a childlike trust: "It is written." Similarly must the Christian people ever win. To the Son of God the Bible was both his means of offense and defense; surely also it must be ours. We cannot win by a cowardly neutrality and compromise, the spirit of complacency and partial acquiescence with the enemies of Christianity, but rather by courageously standing for the Truth as did Jesus Christ, and saying in a simple childlike faith: "It is written."

The Great Vision for Life

The hour has come to insist on a more perfect imitation of Jesus in the use we make of the Bible.

Ours is the day of compromise with the Truth. As a result of false training and the pride of scholarship, men, in order to insure themselves an economic and social advantage, are betraying Jesus Christ. They refuse to stand strongly with Him, to imitate Him. Questions are measured in the light of economic gain, while the great Leader of men viewed every matter in the light of reality. With our modern compromisers it would appear that selfishness is running rampant, that every question has a semi-economic and materialistic basis. But with Jesus Christ every question had a moral basis. It was one of England's noted writers, possibly Hume or Macaulay, who said that if it were to the interest of some financial power to oppose the great discovery of science, that the earth rotates on its axis and travels around the sun once a year, the world would not yet know of that great discovery. The French revolution did not become a reality until a heavy tax was imposed on the landed nobility. A community may enjoy a tranquil life until the taxes are suddenly raised. The problem of international as of individual relations, is to get men to view matters in the light of moral realities and values. "All these things will I give thee if thou wilt fall down and worship me" (Matt. 4:9), is the basis of Satan's appeal to Jesus. He sought for the selfish economic motive, which is the motive of Hell, while the moral, the spiritual is the Christ motive—the motive of God.

The Example of Jesus

But in the light of all this how luminous and inspiring is the example of Jesus. He stood like a Majestic Rock in the midocean of life, while the storms of human selfishness and sin beat furiously against Him, but in vain. Four-square He stood for justice, holiness, righteousness, love, and Truth. His was the glory of a great spiritual character and not the merely material. In the face of a selfish world, and of His great antagonist, Satan, Jesus Christ delivered His famous ultimatum: "It is written." He did not consider it to be His mission to criticize or pull down the Old Testament. He was not a vain, religious iconoclast, a destructive critic, or even a merely higher critic, though Professor Bade presents Him in a new rôle as a critic of the Old Testament. But Jesus replies to all such false interpretation of Himself in these words: "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill." (Matt. 5:17.) He characterized the modern destructive critic in these words: "O fools and slow of heart to believe all that the prophets have spoken: 'Ought not Christ to have suffered these things and to enter into His glory?' And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." (Luke 24:25-27.) As Rev. D. S. Stearns has well said, in speaking of the value of the Old Testament, "Now here you must make your choice. If

you study prophecy, many Christians and some ministers will say you are foolish; if you do not study the prophets and believe them, the Lord Jesus Christ will say you are foolish. Which will you choose? I would a thousand times rather that all the ministers I know called me foolish . . . than to have my Saviour call me foolish." (Kingdom Tidings, Feb., 1919.)

Our Pattern

Thus we have seen the attitude of Jesus to the Old Testament, and thus have we discovered our own infallible Pattern. In the light of this the Church has a right to call for a new allegiance to Jesus Christ and to the inspired Book, which He so highly honored, not because it is the Bible, but because it is to man the most precious thing in life, the Revelation of God Himself. Let this, therefore, be our ultimatum: "It is written!" "It is written!" "It is written!"

CHAPTER II

EVIDENCE FROM EXPERIENCE

In subsequent chapters we shall discuss the scientific and internal evidences of the inspiration of the Bible. Here we shall consider evidence from experience.

Ample Reasons

There are ample reasons for believing the Bible to be inspired, reasons that can satisfy both mind and heart. We have no right to ask men to accept the Bible as God's Word without furnishing them with ample reasons for their acceptance. While it is not reason but faith that brings us in contact with God, yet Christianity appeals powerfully to reason. Sublime indeed in their marvelous condescension are the words, "Come now and let us reason together, saith the Lord, though your sins be as scarlet they shall be as white as snow." (Isa. 1:18.) Here is the Supreme Reason inviting men to reason with Him over the mystery of the Atonement and forgiveness, how God can be just and yet acquit the guilty who believe in Jesus Christ. The glory and mystery of the Atonement is seen in the fact that God can make red sins and

black sins white as snow, that is, He can make man as sinless before God as if he had never sinned. It requires the Divine Reason to make clear to men this marvelous revelation of God's forgiving love. Instead of rejecting the Atonement, let men come and reason it over with God, who alone fully understands its sublime significance.

If God could get men to stop and think earnestly, with honest desire, to reason with their minds and hearts, and to ask God questions, while conscious of their own limitations, they would soon wake up in the surprise and joy of the new life; they would soon submit to God, to His programme for mankind; they would soon love God. If we could persuade men to read and carefully study the Bible, and put it to the test, it would not be long before they would crown Jesus Christ Lord of all. It is the false and indolent reasoning of men that keeps them from knowing the loving God of the Bible. When we hear men talk against the Bible, we may make up our minds that there is something wrong, unlovely, something unreasonable in them. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." (John 3:20.)

We have ample reasons for accepting the Bible as the inspired Word of God, not reasons that will satisfy the abnormal critic, but, that the honest, average mind, open to the Truth will see clearly

and readily accept. We should like to reach many of the university men with these messages, but we are also concerned over the rank and file, the great bulk of the ordinary folk that make up the churches in America. Our greatest desire is to indoctrinate the young men and women of our country within and without the university in the fundamental doctrines of Christianity. Already the "Modern Conflict Over the Bible" has reached not a few of our college and seminary men, with the result that some of these have separated themselves from certain influences and educational institutions. The grand old Truth can win even the modern materialistic evolutionist and rationalist, and destructive critic of the Bible. Our object, however, is to help all classes—the merchant, the clerk, the mechanic, the farmer, the servant man and woman in every sphere, the man who sweeps the streets, the sailor and the soldier, and even the outcast from society. We want these great truths about the Bible to be read and known by men everywhere, for these truths when practiced can make us noble and true, for they uncover to us the loving suffering heart of God.

It is to this end that we are eschewing loud-sounding, technical, scholastic terms, and clothing our thought in the simple plain language of the average man. We love the plain English—the language of Bunyan, Wesley, Bright, Spurgeon, Broadus and Moody. Let these truths about God be spoken simply, plainly.

Experience Reveals It

The first proposition we would submit is that experience proves the Bible to be inspired.

The Bible message finds us, shows us the kind of men we are, furnishes us with a true photograph of the human heart, finds us on the lowest levels of life, and on the highest levels, and tells us in the most direct and unvarnished way what we are, and what we ought to be. There is no escaping the revelation of our own innermost life, when we read the Bible. No book shows man his sin as does the Bible. It does not cover up the sins of the learned and the rich, those in high places. In the Bible, the king and the beggar are on the same level before God. The Bible did not cover up Jacob's dishonesty, Cain's murder, David's immorality, Peter's lying and blasphemy, and Saul of Tarsus whose hands were red with the blood of the martyrs. If the Bible were man's book, it would never give us a record of the sins of its own writers. Some of the authors were once high-handed sinners, but grace cleansed them. We call this experimental evidence, because it is discovered in the moral and spiritual life of those who wrote and also those who study the Bible and translate its principles into life.

The Love of God and Mother's Love

No other book reads like the Bible; it reads like a book that God Himself would produce through

consecrated, spirit-filled lives. Everything is done in the open and above board in this book. Jesus said, "Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops." (Luke 12:3.) There are no secret treaties, or obligations endorsed in the Book of God. And this is God's plan, and the Bible rings true to this frank open method throughout. There is a moral and spiritual tone in this Book that cannot be approached in any literature. The nearest approach to the Bible, in this respect, is the letter a loving mother would write to her child far from home. There is a heart note, a fatherly, a motherly note in the Bible. The writer is reminded of what a friend said after his return from Palestine. "Were you lonely over there?" "Nearly died from it," was his reply. "I longed to get a letter from my mother. At last it arrived in a batch of letters. The first one I opened was from mother, and I did not have to look at the signature to know that it was her letter. It sounded like mother from the start, and I knew it was her letter." The illustration is faulty, but it may suggest that which we are trying to make clear about the Bible. It speaks like God, loves like God, and sounds throughout like God, from its opening declaration of Creation to its consummation of a redeemed, a sinless, and Immortal Humanity. These facts might be interpreted as

external evidence, but we prefer to make a distinction and class as evidence from experience the varied spiritual experiences of men as they are influenced by the Bible.

The Bible, the Koran and Eastern Faiths

The Bible produces the highest type of character, and different from any other type of character to be found in all the world. The Koran produces a devout but withal a revengeful, persecuting type. The sacred books of India cannot produce the lowly, humble, loving Christian type. The fruit of these religions is in part moral improvement, but it is characterized largely by superstition. True, the East has its philosophers and reformers, but that is about all it has. The latter, however, are largely an imitation of Western ideas and propaganda. The non-Christian faiths could not give to the world a Savonarola or a Luther. The disciples of the Eastern religions are characterized in part by moral growth and aspiration, but also superstition, though some are devout and earnest seekers after the true God. But the non-Christian faiths cannot produce a Paul or a Moody, or even an inferior type of Christian character. The Christ-type is distinct from all others.

The Christian nations, notwithstanding their faults, are the enlightened, the optimistic, aggressive, the dominant people of the earth. Educa-

tion, philanthropy and material prosperity are complements of true Christianity. Wherever there is an open Bible, progress is in evidence. The advance of mankind in all that is highest and best can be traced directly to the influence of the Bible. This fact stands out unchallenged and irrefutable. This is one of the strong grounds of appeal to men everywhere to become Christians.

The Classic of Christian Experience

The individual experience of men and women, the conscious joy, rest and peace in their own hearts, furnish us with infallible proof of the inspiration of the Bible. Here the Christian consciousness is eloquent and irrepressible. No argument from science or philosophy can justly contradict this kind of knowledge nor overthrow it.

The blind man to whom Jesus gave his sight has aptly put it in words that have become a classic in Christian testimony. "This one thing I know that whereas I was blind now I see." Infidelity may heap up arguments to the sun but cannot refute this evidence.

How the Writer Discovered It

It was by the gateway of experience that the author of this message became acquainted with God's Book. In my early life, while I did not

talk it out, yet I was exceedingly skeptical. I had heard Christians tell of their experiences, but was rather inclined to doubt it, and to believe that their experiences could be accounted for on psychological grounds, that there was no Supernatural element in them, that if there is a God, He does not come to men slowly, nor suddenly, nor from without, or in any special way aside from the natural, ordinary way of imparting knowledge, namely: by education. I wondered whether a certain kind of education did not explain it all—in short, whether the glowing experiences I had heard folks tell were not largely, if not wholly, imaginary, the product of self-hypnotism.

I was inclined to believe that the Creative Power had put in nature those elements that make up or develop what we call religious experience, and that man by the gradual process of natural growth, or what is known to-day as evolution, and by response to religious instincts and environment comes into possession of a religious consciousness, or experience, just as by proper physical exercise he comes into the possession of muscle.

In those early days, before I had any knowledge of atheistic evolution, and rationalistic philosophy generally, I was unconsciously a sort of evolutionist and pantheist, a New Theology doubter and speculator, though I did not know it. Later, however, as result of higher knowledge,

I learned that my conception was a dangerous deception, as was proven by the new Christian experience which had become mine and which I had doubted in the lives of others.

In the light of this new experience I discovered myself, my alienation from God, that sin had darkened my moral perceptions and judgment, that I was a "nice nasty moralist," a bewildered evolutionist, a rationalistic nebula, ignorant and self-righteous, in short, an unsaved, unreconciled soul, with no satisfying knowledge of the true "God and without hope in the world."

But how did all this come to pass? I will explain. I decided to deal fairly with Jesus Christ and test Him in an honest manner. I did not doubt that Jesus was a historical character. I set about to test Christ and His principles as we would labor to prove a mathematical question, or in some such intellectual, calculating, scientific way.

I began a study of the Gospels. I found that Jesus had made certain claims, declaring that He came from God, was the unique Son of God, and had come to redeem mankind—"to give His life as a ransom for many." (Matt. 20:28.) He affirmed that if men would do certain things they would get certain results. He said: "Ask and it shall be given you," etc. He invited men to prove God, and to see if He was not a teacher come from God. He declared that His Messiahship was demonstrable, that men could find out whether

He was what He claimed to be, and could do for them what He claimed He could do. This appealed strongly to me as eminently reasonable and fair, so I set about to put Jesus Christ to an honest test.

Jesus said, pray and we would receive, find, and make the great discovery of God, using His name in our petitions. He declared that God is a Royal Benefactor, a gracious, helping Friend, ever ready to hear an honest prayer and bestow pardon, gifts, and graces upon men. I prayed as Jesus directed, and methodically, persistently, continuously, every day and night, at long and short intervals, and watched for the result; but no result seemed to come from this moral exercise. Yet I continued to pray, for I argued that if Christianity be true it is well worth spending a lifetime to find it out.

I found that Jesus taught men to believe all the Old Testament as God's Revealed Truth. He also taught us to love our enemies, and I found that I could not do the latter. He commanded us to love God, and I tried to see in God those things that would induce my cold, unresponsive heart to love Him.

Again, Jesus commanded us to confess Him before men, to talk about Him to men, and this I tried to do to every person with whom I had a good opportunity. He commanded me to deny myself in a moral and ethical way and this I did. Within a short time I found myself praying

much, talking much, obeying as best I could the teachings of Jesus, and trying to love as He commanded. I read the Bible daily, sometimes a whole book at one sitting, but it was to me not a warm, living, moving power. The truth is, while I respected the Bible yet I did not love the Bible. I was aware of the fact that I had no special love for God, for Jesus Christ, nor for His people, nor for the Bible, and found no happiness in this religious business though I had pursued it two months and more. But in God's good time the great discovery was made. And this was how it came about: I began a close study of the sufferings and death of Jesus as He is portrayed in the New Testament, as an offering or sacrifice for sin; and in this study I was greatly impressed by the fact that He died for me personally, as if I were the only person in all the world. And now what God asked me to see was His great love for me in giving His Son to die for me, in order to deliver me from the bondage of sin and death and hell, and that I might have eternal life. As I thought about this, over and over, and repented and believed, gradually a spiritual illumination became mine, that is to say, I awoke to the consciousness that the Holy Spirit had come to take up His abode with me, and that I was changed, renewed, saved. I had a great presence with me now, the presence of God. And what was the result?

From that time on I possessed a love for our

gracious Heavenly Father, for Jesus Christ the Son of God, who died to redeem me, a poor sinner, for Christians also, and for the Bible. The Bible became a new Book to me. I discovered the Bible, that it is the inspired Truth of God. I made the demonstration in my own experience. Before this the Bible was largely a sealed Book, but now it had become a vitalizing power day by day in my life. Its teachings awakened my dormant spiritual faculties, and directed and inspired my life as by a heavenly and irresistible charm. It was the charm of a new love, a new holy life with Christ in God—the Christian life. I discovered that the Bible is inspired because it inspired me, and through its teachings I was led into an absolutely new life.

Why the Critic Objects

Why do some professedly Christian men, in and out of our institutions, and some also in Christian pulpits criticize the Bible and reject its inspiration? Why? It is because these men have not learned to see that the Bible, like its Heavenly Author, must be discovered along the line of Christian experience. This was what Jesus meant when He said: "If any man will do God's will he shall know." What shall he know? "He shall know," says Jesus, "the doctrine, whether it be of God, or whether I speak from myself." (John 7:17.) That is, he will be given the power to discriminate, to clearly understand the char-

acter and source of our Lord's teachings. He shall know whether Jesus spoke as Shakespeare, Emerson, Spencer, or Haeckel spoke, out of the light of human knowledge, or whether He spoke from God, or gave a special revelation of God to men. The inspiration and character of the Bible, therefore, is a fact that is demonstrable in Christian experience.

Here is where we find the key to the Bible. The Bible is a spiritual Book, and cannot be understood by the application of the principles of literary interpretation. Scholarship furnishes some mechanical and valuable aids to the study of the Bible. We can never afford to be apostles of ignorance. But it should not be forgotten that the secret of the Bible is a new spiritual life with Christ in God, and the key to this is found, not in scholarship, but in the hands of the Holy Spirit, the Lord of Life, and when we come to Christ in simple faith and joyful obedience, then there is revealed to us the spiritual secret, or given to us by the Holy Spirit the key by which we can unlock the door and enter into the vast spiritual realities and treasuries of the Bible. If we would know the Bible we must first surrender our intellects to the dominance of the Life-giving Spirit. The yielded life is the secret. God's plan is that man must first surrender to Him before he can be saved and illumined intellectually and spiritually.

When the teacher or preacher, or humblest lay-

man criticizes the Bible, we may rest assured that they are advertising the fact that there is something wrong in their life, that they are holding on to some sin which they are not willing to abandon. If we find a teacher or preacher criticizing the Bible unfavorably they thereby reveal their ignorance of Christ, that they may be in their calling simply for what they can get out of it, for the same reason that a merchant usually conducts his business. Doubtless these critics believe that to deny the Bible is an economic advantage to-day. At any rate, not having discovered the key to the Bible by a vital personal experience, these destructive critics, these manufacturers of doubt, imagine that to criticize the Bible is proof of a superior scholarship, not knowing that in so doing they are revealing to all an elemental religious stupidity. We repeat, that the man who loves to criticize the Bible unfavorably, and deny its miracles, and authority, and thus ignore its Lord and King, Jesus Christ, is not living the true Christian life. *We fear he does not know Jesus Christ, that he is still in his sins, hence in no state of mind to express an opinion on so great a matter as the inspiration of the Bible.*

Unscientific and Emotional

But we meet objections to this argument for the inspiration of the Bible, as to the premise and conclusion, affirming that this point of view is

unscientific, sentimental, visionary, emotional, and untrustworthy, that it sounds like mother's emotional, sentimental argument. Well, what if it does? Can we afford to make light of sentiment, of emotion in religion? Sentiment and emotion rule the world. The charm of the Bible is that its truths get far deep into the depths of our emotional nature and purifies our emotions, and turns our affections towards the loving God.

Our Lord never spoke slightingly of emotional religion, the holy joy that expresses itself at times in ecstasy and tears. "Jesus wept" is the shortest and one of the sweetest verses in the Bible. When the depths of His loving heart were stirred beside the dead form of his friend Lazarus, His great emotional religion could only express itself for a moment in tears. God's greatest saints have been weeping saints. Our sainted mothers —God bless their memories—many of them knew far more about God and His book than do many of their educated children. They wept their way home to God. What the pulpit lacks to-day, yes, WHAT WE ALL LACK, is the old-time glowing religion of love and tears! God give the American pulpit more tears, and less cold intellectual carping criticism! Paul said that he wept day and night over the souls of men. His great big heart overflowed in passionate love for Christ and men. God give the theological seminary more tears! God give His church everywhere a deeply emotional,

as well as intellectual religion, a religion of true Christian experience, the experience by which men make the great discovery that the Bible is God's inspired Book. "Christianity is nothing if it is not an experience."

CHAPTER III

SCIENTIFIC EVIDENCE

There are good reasons for the view that the inspiration of the Bible can be demonstrated scientifically. Science being classified facts, systemized knowledge, generally in the realm of law, it follows that facts in the realm of moral or spiritual laws can be classified also, and designated a science. In this sense the inspiration of the Bible can be proved scientifically, for we have well-established moral facts on which to build our science of inspiration.

Is the Bible an Evolution?

One reason why the New Theology school denies any special inspiration in the Bible, beyond what they claim all highly ethical literature possesses, is that to them the Bible is an evolution, as is its environment of nature and moral and mental life, that is, that all are a growth progressing and changing, ever evolving. If the Bible is inspired, they affirm it is only as all spiritual life and literature are inspired, that there can be no special, unique, distinct inspira-

tion for the Bible. All truth to them is not a fixed unchanging quality and principle, it is a growth.

But this we stoutly deny. Truth is a fixed, unchanging and eternal principle and quality; it never progresses in the sense that man progresses; it is eternal and unchanging. Truth can no more be an evolution than God or Christ can be an evolution, for Truth is a moral and unchanging attribute. Truth is a clear index to the character of God; it is a reflection of God; it is a special revelation from God. Truth is not a creation, it is an eternal attribute of God. When Jesus said, "I am the Truth" (John 14:6) He meant to say that He is incapable of error, that is, He is Divine. When the Apostle said of Jesus that He is "the same yesterday, to-day and forever" (Heb. 13:8), he meant us to understand that Jesus Christ is Divine, unchanging, not an evolution, but the Unchanging, Eternal One. As Isaac Watts puts it:

"Thy Years Are One Eternal Day."

And God expressed the same idea of Himself, when He said to Malachi. "I change not." (Mal. 3:6.)

It is true that the Bible did not spring up over night, nor is it the product of a century only, for it required at least sixteen hundred years, from Moses to the latter part of the First Cen-

tury, to produce it. Indeed, there is good reason for the view that the documents comprising parts of the Book of Genesis, at least, were in existence prior to the time of Moses, and were incorporated by him into the Pentateuch. It is impossible to believe that the Book of Genesis, covering as it does a period of at least twenty-five hundred years (noted Bible scholars hold different views as to the length of this period), from the Creation to the Mosaic period, with all its history and detailed genealogy, could be the result of a late tradition, and finally edited 500 B.C., as the Modernists affirm. This view is not only unreasonable, it is absurd on the face of it.

But while the Bible was a gradual growth, because it was a gradual Revelation, yet the Truth of this Book was not a growth. In other words, God's Truth does not and cannot grow, though the record and volume of that Revelation was gradually enlarged.

This, however, is not to say that all the various parts of the Bible are of equal value to us to-day. God was dealing with the race in its infancy, in the Old Testament times, and it was necessary to teach them as children in the kindergarten department of life, as Divine Wisdom directed. This is why we have Truth taught by object lessons in the Old Testament, by types and symbols, also why there had to be a direct communication of revealed Truth by angel or theophanic manifestation. For

instance, the fact and eternal necessity of the Atonement was taught in the Old Testament in its simplest form. There was no other way to get this great revelation of God's love and grace implanted in the hearts of men, for the Atonement is, in its last analysis, a revelation of the grace, the love of God. And so it was with other revealed Truth. Is the Old Testament, therefore, a perfect revelation of God to man? Yes, in the sense as stated above, it was a perfect revelation for that day, that is, it fulfilled the purpose for which God had intended. It is not as high or complete a Revelation of God as we find in the New Testament, but, as stated, it was the highest revelation or conception of God the people of that day were capable of receiving.

While all this is true, let it not be forgotten that the Truth itself is not a growth. God revealed as man had the capacity to receive and comprehend. The Old Testament is not a complete Revelation without its complement and interpreter, the New Testament—the fulfillment and the enlarged Revelation of that which God began to make known in the Old Testament. No time will be taken to give further illustration of this fact. The Old Testament is as truly the Word of God as is the New Testament, but it is the Truth revealed to the race when in its kindergarten department, hence it must needs appear to us to-day, in the light of the New Testament, as not quite complete. The Revelation in Jesus

Christ makes the Old Testament whole, full, complete, and glorious.

The New Theology must not confuse man with Truth. Man grows, progresses, changes, and his growth in the moral lightness of God will be conditioned on his appropriation and assimilation of the Truth of God. The above facts will explain why the New Theology speaks of the old theology as unprogressive, reactionary, and why the old speaks of the new as radical, critical, destructive, rejectors of the Word of God.

The New Theology, or Modernism, is, as has been shown heretofore, constructed largely on theories, unproved assumptions, untenable hypotheses, speculative and atheistic evolution, while the Old Theology is built upon the unchanging Word of God.

Theories, however attractive, are only man's wisdom, and ofttimes his folly, while the Truth is God's wisdom. If this be not true then we shall have to abandon all views of any special Revelation and inspiration regarding the Bible.

If the Bible is an evolution then Modernism is correct in denying to it any special inspiration, for in that case it is part of a general scheme of evolution, and must be, in character, like the spiritual world of thought and life of which it is a part; and God and inspiration are in the Bible only as God and inspiration are in everything of a spiritual nature.

New Theology God a Slave

To the New Theology God is thus in everything. He cannot approach man objectively. He rises, as it were, only from within, and makes himself known only as man's natural evolution makes it possible for God to manifest Himself in the growing consciousness of man.

God is never a revelation from without but only a growing consciousness from within. God, to Modernism, has hidden Himself in or has amalgamated Himself with nature working only outwardly from within and never inwardly from without. If this be the truth as to God's method of manifestation of Himself to man, then God is a slave to the world which he has made. Moreover, all creation is an incarnation of God, as Spinoza, the father of modern Pantheism, argued. God cannot ever reveal Himself to man from without. If this be the case, we must conclude that the god of Modernism is not the God of the Bible. What a pitiful poor fool god the New Theology has! Such teaching is enough to fill the hearts of sane, thoughtful, Bible-loving honest men with righteous indignation and pity.

It is also clear from what has been said that the god of Modernism is not a personal god and free, he is a principle of nature, dumb and helpless; indeed he is nature and not the Creator. The New Theology is in this respect somewhat akin to its twin sister, Christian Science, built on the philosophy of pantheism, namely, that God is

nature, that nature is God, that both are one, and that evolution is our only principle of interpretation. The Christian Revelation, that is the Bible generally, teaches that God is the Creator of nature and of all life, and that He controls and directs nature in all her domain by fixed laws, unchanging principles, that He *is in all* AND THROUGH ALL AND ABOVE ALL, and is not a slave to His creation, that He is an Eternal Spirit, independent and free, and is not confined to, but infinitely greater than the worlds which He has made. The New Theology has gotten itself into a jumble of contradictions, tangled up in a maze of untenable pantheistic theories that must result in religious suicide.

Perhaps what has been said will help us to see why Modernism appears to belittle the Bible. They are forced by their philosophy of evolution, rationalism and pantheism to reject the Bible as a unique Revelation and specially inspired.

MAN, NOT TRUTH, PROGRESSES

This school of ethical philosophers has not yet learned that it is not Truth that is progressing, growing, changing, but that it is man who is progressing, growing, changing, for good or ill, and that man can advance and keep step and stroke with God only as he comprehends and assimilates and lives the Truth of God. If he repents and receives and obeys Christ, he shall live, otherwise he must perish.

When the New Theology tells us that "God cannot inspire a book; that He inspires only men," we can now understand them—why they thus teach. But the average man will persist in asking: Why cannot God do this thing? It is difficult for Him to believe that the god of this theology is the God of the Bible, that he cannot speak to men and command men. He finds it difficult to believe that Christ, the "Life-quickening Spirit," cannot inspire His own eternal Truth. If they should tell us that God cannot use a New Theology teacher in winning sinners to Christ, that God cannot use the preacher who never agonizes in prayer for souls, who never requests the church to come aside with him and pray for souls, we would readily believe him; but when he says, "God cannot inspire a book," then we demur, we decline to go with him, and we declare that all such preaching is out of place in a Christian pulpit, that it is infidelity "pure and simple," that it is not true.

Inspiration and Cold Type

If men were ever inspired of God, the product of their lives was inspired also. The inspiration of God can be transmitted to writing. The truths of the Bible are mighty in cold type. The Bible is not made up of paste, paper, silk thread and ink, but of Divine Ideas, Life-giving and Life-quickening Truth. The Bible is a spiritual book, that is, it is "the Book of God and the god of

books," the Book that Gladstone called "the impregnable rock," and that Dr. Hastings called "a cube with six squares and equal sides, and on whichever side it falls it is right side up."

The inspiration of this marvelous Book is a mystery, but no more a mystery than is the charging of a cold-dead wire with electricity. How do we discover the current in the wire? Not by an intellectual idea so much as by the sense of emotion, sensation, feeling. And thus it is in our discovery of the Bible. If men have learned by the proper use of a certain law to charge the wire with this unknown force in nature we call electricity, surely the All-wise God is able to cause His own life to possess the Bible, to make it inspired.

Our Lord was making clear the fact of inspiration when He said, "The words I speak unto you they are spirit and they are life." (John 6:63.) This is why the Bible cannot grow old and die like other books, it is charged with the very life of God. The Bible is a Living Spiritual Product disclosing a Divine Plan of salvation and not a mere book. We are now arriving close to the deeper meaning of inspiration. Our Lord did not say that His life and the Divine Plan could be transmuted to men only in His vocal utterances, and that once His words are put on parchments, or paper, or in cold type, they lose their inspiration and power and become as dead. The words, sentences, symbols, and types of the Bible

which convey the Divine Ideas to men are the ordained media through which God's Truth only can come, for if God speaks to or reveals Himself to man He must do it in the speech, the language of man.

Inspiration and Music

We have heard folks say that they were inspired by music; but that, however, is not the kind of inspiration we have in the Bible. Where is the inspiration of music, in the musician's mind or in his instrument or in both? Can we be inspired by music aside from the human voice or the mechanical instrument that conveys it to our minds? If the musician can touch his instrument and cause it to bring tears to our eyes, why cannot the Master Musician—God—touch the written Word of God and cause it to be inspired?

The fact is that the inspiration of men is found in the things they produce. We read Aristotle and we feel his massive mind, his mental powers. We read Ruskin and we feel his artistic, his æsthetic nature. We read Burns and we feel his poetic passion. We read the Bible and we feel the throbbing loving heart of God. God has inspired a book. Millions have discovered it. It is a scientific fact.

Proven by its Product

If God inspires only men, as the Modernists affirm, we are justified in asking who are the men?

The trouble here is that they are confusing what is commonly called inspiration, that is, an exhilarating, stirring feeling, with the energizing life of the Holy Spirit of God, who has revealed and inspired the Bible. These two kinds of inspiration are somewhat dissimilar and may be distinct in character. The Christian experience differs from all other experience, nevertheless, the common inspiration to holy living and service is not an illustration of the inspiration we find in the Bible. Some men are inspired to preach, but that does not fully illustrate the inspiration which produced the Bible. The latter is in the realm of perfection and infallibility, the former has in it the elements of imperfection. We are quickened by the Spirit of God to do each his own work, the writers of the Bible were illumined to produce the Bible, or to give an accurate Record of God's Revelation to men. A man may be inspired to preach, but not to give a new Revelation of God to the world. God has no new Revelation to give to this Gospel age aside from that given in the Bible. The Revelation was closed about two thousand years ago, the testimony of Joseph Smith, the Mormon, the man of many wives, and Mrs. Mary Baker Eddy, the pantheistic philosopher, the woman of several husbands, and all other false teachers to the contrary. If God inspires good men in every generation as He inspired the writers of the Bible, then instead of having only one, we would have numerous Bibles

or Books that would be of great value—new revelations would be so voluminous that the world could not stand up under the excitement, or they would be so common that Divine Revelation would probably become a joke to sinful men. But God has not so planned it. The Revelation has been closed. and will so remain until our Lord returns.

Why Men's Books Die

That men are not inspired as were the writers of the Bible may be seen by the influence or longevity of their books. Men's most popular books have a short day. There are thousands of good and great books that once had a large sale, but they are dead to-day. Millions of books are lying on shelves as forgotten as if they had not been printed—books on science, philosophy, religion, social economics, fiction. How quickly truly great books die! Why do men's books perish, while the Bible is not showing any signs of decrepitude or decay? Moreover, the Bible is as fresh and life-giving to each generation as is the coming of the morning sun, or the sweet atmosphere of spring that drives the ice away and brings forth the flowers to bloom. The Bible seems to be more popular than ever, as the numbers printed are increasing yearly. The Bible cannot grow old. How can it grow old when it is inbreathed, inspired by the Life-giving Spirit of God? When God grows old and weak and

perishes, then, and not till then, will the Bible grow old and die. And those who are renewed by the same Life-giving Spirit, they too will never grow old. There is no old age in Christ, nor in the Kingdom of God, but rather the bloom and beauty of an eternal youth. And yet we have doubters who say that "God cannot inspire a book."

Is Adapted to Human Needs

Further proof of the inspiration of the Bible is seen in its adaptability to human needs. Let us illustrate: In 1894 I was preaching in Bangor, Maine. At the hotel I met a noted infidel. He had been a surgeon in the navy in the Civil War, was a very learned man, had an immense library, and was widely known in New England as a noted infidel. He said: "Do you believe in immortality?" I replied that I did. "Well," he said, "prove it and I will become a Christian." I told him I could do it, and began at once to read the account of the Resurrection of Christ. But to this he promptly objected, saying, "I do not believe that Book, give me scientific proof." I replied that I would, and proceeded to give him scientific proof. I said, "The Bible is adapted to meet the needs of man's spiritual life. When you are thirsty there is water to slake your thirst, is there not?" and the infidel said "yes." "When you are hungry, there is food to satisfy your hunger?" "Yes," he replied. "When you want

companionship there are friends to meet that need?" "Quite right," he answered. "When you crave knowledge, there are books and a glorious universe, and in every blade of grass lie lessons yet untold. Is not that true?" "That is quite true," replied the infidel. "Very well then, my friend, man has spiritual longings also, for man is an immortal spirit, and there must be something, Someone, somewhere to satisfy those longings, for how can we long for a thing that does not exist? There is no contradiction between man's physical, mental and social nature and the world outside. When man wants something, its just outside in his environment. Man is the counterpart of the universe, the world does not seem to be complete without him, nor is he complete without the world. And can we imagine that there is a contradiction between man's highest nature, his spiritual nature and the universe outside? It is scientifically unthinkable. Therefore, God is, future life, eternal life is a reality, for man longs for God and the immortal life, and he cannot long for that which does not exist. And the Bible was given to man to tell him about God and Christ and Heaven and eternal life."

"Where did you read that?" said the old man. "I never read it anywhere, I thought it out. It is so simple, yet is it not unanswerable? Isn't it scientifically correct?" The old man was looking down at the floor with a grave countenance, and he said, slowly, "I do not think that I am ready

now to answer your argument," and the conversation ended.

God's great Book can meet the deepest cravings of the human soul. It tells us of Heaven, of Home, sweet, sweet Home.

Power Over Human Mind

The last proof of a scientific nature we would submit is the power of the Bible over the human mind.

Here we may see the moral or ethical and spiritual effect of the Bible upon character and conduct, as we can see the influence of the sun upon the frozen earth, and the resultant beauty in blade of grass and bursting bud and flower. When we see the Bible exert a controlling influence upon men, all classes of men, learned and unlearned, rich and poor, when we see it take a lawless criminal, father or son, and a wayward outcast woman, a confirmed drunkard and thief, and even a murderer, and change them from bad folks to good, law-abiding, God-loving folks, when we see the world's greatest intellects acknowledge the authority and power of the Bible, when we hear the apostate Julian say, "O Galilean, Thou hast conquered"; when we see a savage, man-eating people become civilized under the influence of the Bible, and made lovers of God and men, then we know beyond any argument that this remarkable Book is undoubtedly the greatest power in the whole world—a power greater, more po-

tent, more enduring than that of any government or king upon his throne, or any system of science or philosophy, and that the only possible explanation is that it is inspired of God.

If it were possible for us to imagine ourselves as outsiders and onlookers at our race, observing those things that exert the greatest influence upon humanity, unbiased, unprejudiced students of the world of men, we would soon discover that the mightiest influence in moulding the thought of nations, and shaping the destiny of the world is the Bible. We cannot shut our eyes to facts. The Bible is unquestionably the most popular Book in the world because it is the most potent influence in the world for good.

Not a few noted scholars in America declare that no man is educated who is not a student of the literature, history and teachings of the Bible; nevertheless in our institutions we find not a few persons, both students and teachers, who seem to be quite ignorant of the only truly great Book in all the world.

In ancient Israel every male child was supposed to have a theological education at the age of thirteen. The Old Testament was the textbook. Do we ask what is the secret of the ancient and modern greatness of this people, why did they give to the world its laws and Divinely Revealed Religion? We answer, because every home was a theological seminary for the religious training of the child. Eliminating the Supernatural

from the life of Jesus, any scientific student of history would conclude that Jesus Christ could be produced only by the Hebrew race. God honored this race above all other people because they gave themselves to a study of His Word. This was why God honored the Jewish people by using Mary, a member of that race, as the medium through whom His beloved Son, Jesus Christ, was given as a Gift to all mankind. The Old Testament produced the Jewish race as a religious race, and made them a great people; and this race produced the Saviour, Jesus Christ; and Jesus Christ is the mightiest Force for righteousness this world has ever known, and will thus continue to be until the end of the programme. But back of all this mighty influence we must put the Bible.

We know it usually takes time to produce character and true greatness; but who has not seen a bad man leap into prominence almost over night, and in some cases, a man of ordinary mental power, and also the man of extraordinary mentality? Who is he? Bunyan, the ignorant tinker. Who is he? John Newton, the converted drunken sailor. Who is he? Moody, the obscure shoe clerk. Who is he? Sam Hadley, the hopeless drunkard. But we need not give the names of the most noted, we can recall men who, to-day, are noble, strong, brave, loving and true, who were once on the very lips of hell through sin. The secret? Ingersoll's lectures? Ha, ha! You know. Everybody knows that it is the Bible.

Abraham Lincoln used to boast that in his youth he read only two books—"the Bible and Bunyan's 'Pilgrim's Progress' "—and by the way—the two most widely circulated books in all history. Of course the great martyr-President read more books as he advanced in years; but doubtless in these words we find the chief secret of the moral greatness of this king among men—the man who was used of God to save democracy, to preserve liberty, to radiate light upon all mankind.

Two boys agreed to read the Bible through, and the one who should accomplish his task first would make a gift to the other. Said one of the lads, when he had completed Genesis and Exodus, "I could not go further without beginning to pray, and not caring to become a Christian, I stopped reading the Bible." What is the secret of the power of this Book over the minds of men? Other books do not thus influence men.

A young man while living in a cabin in a lonely part of the Rockies, was accustomed to spend his evenings reading the Bible. One evening a man, who had twice been on trial for murder in the Rockies, entered the cabin, and seeing a stranger reading the Bible, flew into a passion of temper and threatened this man's life if he did not stop reading the Bible. He shouted, "I cannot endure seeing you read that Book in my presence!" Why did this man cry out against the Bible? Because it reminded him of his sin. If it had been the

Koran or a novel or any other book, he would not have objected. The Bible rebuked him, and he cried out against it, as did the demons in the presence of Jesus. "What have we to do with thee, Jesus, thou Son of God, art thou come to torment us before the time?"

Ah, men and women, let not the world's subtle philosophies and its unbelief win you away from the Bible as the voice and comfort of God to your hearts. Let them say that the Bible is not true, if they will, that it is not inspired of God, that scholarship has proved it to be only a human, faulty product, made up of fable, legend, and untrustworthy history, nevertheless, the Bible still stands, as it will ever stand, the one great Book of God for all time, the book that is its own best defense, that can prove to any honest seeker after God its own inspiration, that will not cease to speak for God, that cannot be explained away, that can ever protect the weak, direct the strong, place dimples of joy on the cheeks of the sorrowing, bring true happiness to the living and peace to the dying, and light up the grave with the rainbow of hope.

CHAPTER IV

INTERNAL EVIDENCES

Character of Its Revelation

The fact of the inspiration of the Bible is seen in the character of the Revelation it brings to men.

God's purpose for man is not to give him today a revelation of all the Truth there is in His mind and heart, but to reveal certain truths as to Creation and Redemption, which are unique in their character, differing as they do from all other truths, and from all other discussions of the same subjects found elsewhere.

Truth and Fact

In discussing the question of inspiration it is necessary to distinguish between Truth and fact. A fact is not Truth, but Truth is a fact. Facts are mechanical, Truth is moral. Facts come largely within the realm of mechanics, science, mathematics, while Truth comes within the realm of conduct, character, ethical and spiritual relationships. That two plus two equals four is not a matter of inspiration. That the earth revolves

around the sun on its axis, making the journey once a year, is not an inspired fact.

All Truth Not Inspired

Further, all truth is not inspired. It is true that a mother loves her child, but that is not a matter of Divine inspiration and Revelation. It is true that every child of Adam is born to struggle and to suffer, but this is not a matter of inspiration. God has put the inspiration, that is the very life of His infinite heart in only the Truth which reveals His glory, wisdom and love, in the realm of the redemption of His children, and in the minds of those who were Divinely chosen to write this Truth in the Book we call the Bible.

Divine Revelation has to do with matters that man alone never could discover. Inventions, facts of science and philosophy, therefore, are not inspired. The ethical laws of society, which men see and declare to be right, because they are educated to view them as such, by the Law of God, are matters of Divine Revelation and inspiration.

All true ethics are a part of Divine Revelation. It is very seriously doubted whether mankind would understand the nature of ethics aside from the Revealed Moral Laws, as the Apostle Paul said, "I had not known sin, but by the law; for I had not known lust, except the law of God said, 'Thou shalt not covet.'" (Rom. 7:7.) Polygamy was

universal until the inspired Revelation of God became the law of nations; and just in so far as the Bible becomes the standard for ethical conduct, to that extent monogamy becomes the law in the marriage relation. We cannot go back on the facts of history. It is the inspired Word of God that is helping the world to be moral and righteous. And here we also find the great motive to holy living. God has spoken, He has shown us His love, and how we ought to live. As the Apostle Paul again says, "The love of Christ constraineth us" (II Cor. 5:14), and as the Apostle John declares: "We love Him because He first loved us." (I John 4:19.)

A Striking Fact

We have seen that the Bible is different in character from all other books, or literature, that its Revelation is so uniquely a product of the heart of God, so bound up in the life and work of His Son Jesus Christ, that the Record of this lofty Truth must of necessity be an inspired Record. This great Body of Redemption Truth would be inspired of God, had it come to the world through the person of Satan.

And this suggests the fact that the inspiration of the Bible was not wholly conditioned upon the character of the men through whom God made known His Truth, but upon the nature, importance, and purpose of the Truth itself. This fact may serve to explain why bad men have at times

been used in preaching the Gospel. We said at times, it is not usually the case. They were used for no other reason than that they preached the Gospel. The thing they were giving forth was the inspired Word of God. This in itself is proof of the inspiration of the Bible. If the unworthy preacher gives a message on science, philosophy, or literature, God cannot use that message and by it bring about spiritual results. The preaching of a bad-living man will to some extent help a community, provided he preaches the Gospel, while, on the other hand, the preaching of a man who lives right will not help a community if he preaches something apart from or contrary to the Word of God. God's Truth, as recorded in the Bible, is so charged with heavenly inspiration that it would produce good results if spoken by men, angels, or devils.

We would not defend the presence of bad men in Christian pulpits. We must insist that our spiritual leaders be men of God, for God can always use a good man as He cannot use a bad man in preaching the Gospel. It is His plan that only Spirit-filled men shall proclaim His redeeming love. Wholesome food would nourish our bodies even if served by dogs. We demand clean waiters, but it is the food we eat and not the waiters. We demand clean ministers, but it is the Bread of Heaven we eat and which gives life to our souls, and not the servants who serve that Bread. This is commonplace, yet

it serves to bring clearly before us the fact that the Bible is inspired, that it is unique in power, in character, and in the purpose for which it has been given to the world. We do not say that it was once inspired, long ago, and that it has grown old and has lost the vigor of its youth. We mean to say that it never grows old, that it is inspired to-day as it was thousands of years ago. It is tremendously alive to-day! It energizes to-day! It is an ever-present, life possession for each newborn generation! Our children and their children's children will rise up and call this Book blessed. Everyone who reads it feels that it is a message for him. Its Revelation sweeps into each soul as direct from Heaven, and no power can shake out that sweet conviction. As Prof. Dyson Hague, M. A., has aptly put it: "The Bible is inspiring, because inspired; inspired because inspiring."

Is the Word of God

The character of the Bible is such that we cannot say, it only contains the Word of God, that it is not throughout the Word of God, that it only gives glimpses here and there of God's Truth. When the Apostle Paul said to Timothy, "All Scripture is given by inspiration of God" (II Tim. 3:16), he meant, of course, the Old Testament practically as it is to-day. The Apostle did not say that "All Scripture inspired of God is profitable," as the revised version has it, in the

sense that part of the Old Testament is inspired, and part of it is not, and as it is claimed by those Modernists who try to deny the inspiration of the Old Testament; for the Apostle Paul was here saying, in a way in which the meaning of his words cannot be gainsaid, in the clearest possible language, that the Old Testament is inspired. "All Scripture inspired of God" includes all the Old Testament. All the Old Testament was viewed by the Apostle Paul as inspired. Peter said, in speaking of the Old Testament: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (II Pet. 1:21.) Peter here refers to the Old Testament as we have it to-day.

Originated with God

Before concluding this discussion on the character of the Revelation the Bible brings to men, it should be said that from any conceivable standpoint there is no way that we can ascribe this Book, as having originated, or as having been created by men. No true science of anthropology, psychology, or of history will for one moment assert that the Bible is a human product only, giving the record of the religious experiences of the Hebrew race. The noblest spirits everywhere testify, as men read this Book, that its dominant spirit is that of another and higher order of life, that it has come down from Heaven more than

it has come up from earth, that it is a spiritual message out from the world of Spirit, a Revelation of God's Plan for the ages, and His great love for man, all of which Modernism flatly denies.

There are other internal evidences of the inspiration of the Bible which should not be overlooked.

Testimony of Jesus

We have the testimony of Jesus Christ. It should be said that this is one of the most if not the most important, as a Christian views the subject, or as any honest student must view it. After all that can be said, the fact remains that Jesus Christ is the Supreme Wonder of the Book. He is the Heart of the Bible as He is of history. All the Old Testament types and much of its prophecies are fulfilled in Him. As Dr. Hague further states, "Christ is the key to the Old Testament; He only can make clear its purposes; as He is the one grand theme of the New Testament. No Jew can properly study his own race if he rejects the Messiahship of Jesus. No historian can write a history of the world if he does not put Christ at its center. All history points back to Him, as all history pointed forward to Him. Christ and not the theory of evolution is the key to the interpretation of history, as He is to the interpretation of the Old and the New Testament.

"Jesus Christ is not only the great Subject of

the Bible, He is the great Subject of humanity. Long after this terrible war will have been ended and forgotten, Christ the Divine Son Incarnate, the Man of Calvary and the Open Grave, will loom in the vision and thought of men larger than ever before." "The Jesus Myth" of the New Theology cannot survive.

"Jesus Christ is the great Fact of history, but He is more; He is the great Force of history. He is more still, He is the great future of History. It can be truly said of the Bible, as it will be of the future of the race, that 'The glory of God doth lighten it and the Lamb is the Light thereof.' Jesus Christ is the Hope of the world, the Center of the world's desire, the Arch that spans history, the Keystone of prophecy, the Revealer, the Redeemer, the Saviour, the Risen, the Reigning, the Coming Lord and King. So long as the Bible is read, so long will it draw the hearts of men to Christ as a magnet, and so long will men stand for it, live for it, die for it."

What did Jesus say about the Old Testament? If He gave His endorsement to the Jewish Scriptures, that to a Christian should be the end of all argument. What did Jesus say?

We find that Jesus Christ endorsed Moses, the Psalms, and the Prophets. He declared that they all wrote of Him. By Moses He meant the Pentateuch, the first five books of the Bible. Jesus spent His ministry, largely, in teaching, interpreting, and enforcing the Old Testament. He

was pre-eminently a Bible preacher. The New Theology advocates seem to spend much of their time criticizing the Old Testament, belittling it, and yet they say that Jesus is Lord. What inconsistency, what humbug! Has the Devil ever had a more sure-enough bunch of moral idiots than these men? Nevertheless, they pose as honest seekers after Truth. They say, "These old theology folks are narrow, unlearned, ignorant," etc. Well, possibly some of them are, but they are not a lot of intellectual tricksters. They are at least consistent. They accept a premise and go to its conclusion. They do not say, as the New Theology says, that Jesus Christ was the Incarnate Son, or God manifest in flesh, and then virtually throw it into the teeth of Christ that He was an ignoramus or a palpable liar.

Jesus Christ endorsed the Old Testament and that is sufficient. He endorsed those parts of the Old Testament which contain the miraculous element, and which He knew that men would deny. He endorsed the account of the miracle of the manna in the desert and said that this manna was a type of Himself, of the true Bread which came down from heaven, and giveth life unto the world. (John 6:32-35.)

Jesus Christ endorsed the account of Jacob's ladder. He said that this was a type of His Second Coming. Nathaniel had just accepted Jesus as Messiah and Son of God, and confessed Him as such. The heart of the Master was

moved. It seems that nothing so pleased Christ like an acknowledgment of His Deity, His Divine Sonship. It was because Peter declared Him to be the Son of God and King of Israel that Jesus made him the chief spokesman, the rock, the historical character through whom, or upon whose work on Pentecost the Church was established. It touches the heart of Jesus Christ to say to Him, "Thou art the Son of God." Let us try it and watch for results. Well, Nathaniel did this, and Jesus honored him for it in this way: He gave him a revelation of His Second Coming, and interpreted to him the significance of Jacob's ladder on which angels ascended and descended. Jesus said to Nathaniel, "Hereafter ye shall see Heaven open, and the angels of God ascending and descending upon the Son of Man." (John 1:51.)

We have also the testimony of Jesus to the ancient cities of Sodom and Gomorrah. (Matt. 10:15.)

And we have His endorsement of the historicity of the account of Jonah and the whale. Jesus declares in the face of an ignorant, scoffing world, that this miracle was one of the types which God designed in history should pre-figure the burial and Resurrection of His Son. The type was a miracle, befitting its ante-type, or its historical fulfillment, which was a miracle. The Jews then as now were skeptical as to the Deity of Jesus, hence they asked for a sign of His

Messiahship. Jesus told them that, "No sign would be given them except the sign of the prophet Jonas." (Luke 11:29-30.) "And as Jonah was three days and three nights in the whale's belly," or as the twentieth century New Testament has it, "For just as Jonah was inside the sea monster three days and three nights, so shall the Son of Man be three days and three nights in the heart of the earth." (Matt. 12:40.) What better sign could they have than this, of the Divine character of Jesus, the thing which told them of His Resurrection?

Jesus Christ endorsed the miracle of the brazen serpent and Israel's healing by looking thereto, declaring that this miracle was a type of His Cross and its healing power. (John 3:14-15.)

Numerous other illustrations might be submitted showing clearly how our Lord viewed the Old Testament as the Word of God. He referred to the ancient Scriptures over and over again as an endorsement of His own character and mission. The Old Testament He used as the warp and woof of His teachings. To reject the Old Testament, therefore, is to reject Jesus Christ, and to reject Him is likewise a rejection of the Old Testament.

Infidel Theology

But what have we here on our hands in many of our educational institutions and churches? We have a new infidel theology, camouflaged

somewhat by the cloak of religion and respectability, and made largely in the universities, and which denies the inspiration of both Old and New Testament. They call it the New Theology, but it is old, very old, older than the Gospel; it originated in the Garden of Eden, when Satan said, reject the counsel of God, "Eat it (the forbidden fruit), thou shalt not surely die." (Gen. 3:4-5.) The New Theology refers to the Old Testament miracles as "myths," "legends," "traditions," which contain spiritual lessons, while Jesus Christ referred to them as historical facts, as He did to all the Old Testament.

The conflict that this New Theology, this old rehashed Unitarianism, has brought into the educational institutions, and into many of the churches, is threatening their very existence. It is not a conflict with the writer and other men who are putting their life in the breach made by these poor deluded men, to rally the slumbering forces of the churches everywhere, to fight this thing and drive it back to Hell from whence it came, and thus save Evangelical Christianity for America and the world. No, it is not primarily that, but it is essentially a conflict with Jesus Christ, the Author of Salvation, the Founder of Christianity. Of course, these Modernists do not say this, namely, that they are fighting Jesus Christ, but do not let us be deceived, for this is the job they have undertaken.

With soft, smooth, oily words they would deny our contention. But we understand this conflict. Here is their purpose: To reject Jesus Christ as the Son of God, to make Him appear to the world as a human being only, a good man, a preacher of righteousness, while the most radical of these critics declare that Jesus was only a myth. Do not let any New Theology advocate deceive you as to this. Our battle cry in an age of unbelief is for the Divine character work and authority of the Eternal Son of God. Our mission in part to-day is to expose and destroy this church-killing New Theology propaganda. It can be defeated. It should be defeated. This European invasion of our institutions here in America is more serious than would be the invasion by a foreign army. In the latter case they would ravish our country, as they have done in Belgium. And is there greater crime than this? Yes, even blacker than this is the crime of rejecting the Word of God, and destroying the foundation of our civilization, and turning the clock of time back to the age of barbarism, hopelessness, and despair!

Church Union Not Our Greatest Need

The great need is not for Church Union, though we should believe in the unity of the one true Church of Christ, but to destroy the New Theology and drive it from our institutions. We welcome Church Union on the New Testament

basis, the basis of the Truth. We should desire fellowship with all those who love Christ and His Truth, and labor and pray for the unity of the true Christ—the Body of Christ. But union will probably come by addition more than by subtraction and only on the Word of God. If the New Theology gets in the ascendency it will inevitably divide the Evangelical Bodies and result in adding further schism to organized Christianity, for true believers will not fellowship with those who reject the Bible as the Word of God and the Deity of Christ. When Christians are ready to accept the New Testament teachings, and simplicity and democracy, *and reject ecclesiastical autocracy,* as a basis of unity, then we shall see it realized. Those who hope to see Christian Union brought about by getting Christians to co-operate in some form of religious effort are doomed to failure. It must be on the only true Foundation laid—which is Jesus Christ. But the call to-day is to defeat and destroy the New Theology apostasy in all our institutions and Denominations and thus conserve true Christianity for the whole world.

We should have no fear for the Bible; what we fear is the influence of the money power in the hands of the few, and these few making war with the New Theology on Evangelical Religion and the inspiration and authority of the Bible. We fear for the effect of this propaganda on the life of the present and coming generations, though its

falsity must in due time be manifest. God's Truth must ultimately win, and because we know this, notice is given that the enemies of Christ will be defeated and destroyed, that in the manifestation of His power, in the day of the universal triumph of His Kingdom Modernism will have no place.

Its Plan

The last proof we would give as to the inspiration of the Bible is its Unity, its Plan.

There is a plan back of the Bible. This Book sticks together like a building, or better, like the human body. Back of all the varied materials out of which the Bible has been made, there is a plan drawn up by the great Architect. There is a Mind back of the Bible.

Go to yonder vacant lot and you will find much material, there is brick and mortar and stone and lumber. What does it mean? A building is to be erected there. If we go back later we shall find a magnificent edifice, that all those disconnected materials have been united together in one solid, beautiful structure, making clear that there was back of this an architect and a plan.

So it is with the Bible.

Anyone who has studied the history and the origin of the Bible must be struck with its formation. As Professor Dyson Hague has well said:

> That it ever was a book, and is to-day the Book of the

world is really a literary miracle. There was never any order given to any man to plan the Bible, nor was there any concerted plan given to any body of men to write the Bible. The way the Bible came to be is one of the great mysteries. One man wrote in Arabia, another in Syria, a third in Palestine, another in Greece and Italy; and some wrote hundreds of years after or before the others, and the first part was written about sixteen hundred years before the last man who wrote was born.

Men's books are not made that way. A man thinks it out, gathers his material, and within a few years his book is completed. But the creation of the Bible covers a span of sixty generations, and its creation enlarges our conception of the patience and wisdom of God. Slowly the great Book grew, here a little, there a little, and at last it came forth in its completeness before the world. And so the New Testament as the Old grew without any pre-arranged plan. Matthew, Mark, Luke and John did not consult one another, as neither did Paul and Peter and James and John. They wrote as they felt the need and the marvelous unity of the New Testament is the result. The Bible is a marvel; it is transcendental; it is the miracle of all literature in its formation; and yet in it we have perfect harmony, order, sequence throughout.

The explanation? God!

The Bible is a collection of sixty-six books; it is a library written by thirty or forty different authors, in three different languages, upon totally different topics, under different circumstances, and yet it is a unit. It is made up of history, biography, theology, poetry, prophecy, philosophy, jurisprudence, genealogy, ethnology, narrative of adventure, travel of romantic interest, and yet it is a unit, the one great idea of redemption for men permeates it throughout.

The explanation? God!

We never think of it now as sixty-six books, but one book. Why does the Bible live? Why is it known and loved in every land? The Germans know, with few exceptions, only German authors. The English know, with few exceptions, only English authors. And only a few writers as Dante, Goethe, Shakespeare have overleaped national boundaries and become known by other countries. But the Bible has overleaped the boundaries of all nationality and time. It was written in a language that is now dead, and by men who died thousands of years ago, yet it is the most vital and widely circulated book in the world.

The explanation? God! The Plan and Unity of the Bible are proof of its inspiration.

If men have any doubt as to the truth of the New Testament, let them study the promise by Jesus Christ of the coming of the Holy Spirit, and how that promise was fulfilled after His departure, exactly as He had foretold.

READ THE BIBLE

Another word from Professor Hague:

We need say no more—except, read the Book. As Sir Walter Scott once said: "In the whole world it is The Book; all other books are mere leaves, fragments. Read and obey this universal Book—the eternal Book. It is the one great commanding Voice! All other voices are in comparison as dying whispers. Read this Book which is unapproachable in grandeur, and is high above all other books as heaven is above earth, as the Son of God is above the sons of men. Do not read it as you read other books, as you would study or analyze a book in literature or science. No. Read this Book

with becoming reverence. Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Ask the Holy Spirit who gave it to help you. Read this Book—supernatural in origin; inexpressible in value; infinite in scope; divine in authorship, though human in penmanship; regenerative in power; infallible in authority; personal in application; inspired in totality.

My fellow traveler, to repeat Mr. Hague's words: "Read this Book," and when the loved ones gather to bid us farewell, we shall find a comfort that no language can express, for this is the book which assures the Saints that in Heaven there are no broken ties, no parting, no farewells.

We close with a quotation from an unknown author:

The Bible contains the Mind of God, the state of man, the doom of the impenitent, and the eternal happiness of believers in Christ. Its doctrines are holy, its precepts binding, its histories true, its decisions immutable. Read it to be wise, believe it to be safe, practice it to be holy. It contains light to direct you, food to support you. It is the Christian's charter. Christ is its subject, our good its design, and the glory of God its end.

Thus we have taken a glance at the Bible, its character and inspiration. But all these glorious facts Modernism denies. Its mission is to tear down, to destroy. It would even pull down the Son of God from His throne. The mission of the truth, however, is to build up and bless and save. Which is our choice, the New or the Old Theology?

CHAPTER V

THE NEW THEOLOGY AND THE DEATH OF CHRIST

In this comparative study of the New Theology of Modernism and fundamental Christian Truth, as the former is seen to-day in religious education in both church and college, it is necessary to examine the attack of Modernism on the New Testament teachings regarding the death of Christ. It would be well to submit a few of the many outstanding passages against which Modernism is at war, before presenting the points of view of both New and Old Theology. It will be noticed that these passages are among the most striking statements or revelations to be found in the Bible.

"And ye know that he was manifested to take away sins; and in him is no sin." (I John 3:5.) "So Christ was once offered to bear the sins of many." (Heb. 9:28.) "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (I John 2:2.) "The Twentieth Century New Testament" rendered this passage: "And he is the atoning sacrifice for our sins."

In the light of these, and many other similar passages which could be quoted, we shall now advance to discuss the death of Christ.

We would say at the outset, in the words of Professor Franklin Johnson, that, "These Passages are an example of the almost countless declarations in God's Word of a Substitutionary Atonement. If we reject the doctrine we do it at our peril. Any speculation which sets itself against this mighty current of revelation flowing through the Bible is destined to be swept away," as the great Niagara sweeps away a dust cloud.

This chapter consists of a comparative study of The New Theology of Modernism and the death of Christ. The religious conflict to-day between unbelief, philosophy, and the destructive criticism on the one hand, and the naked facts of the Bible on the other, has for its principle battle-ground the Substitutionary Atonement. Modernism is attacking all along the line the New Testament teachings regarding the Cross and all subsequent Revelation, especially the Resurrection and the Second Coming of Christ, and it is the duty of those who believe the Bible to come to the defense of the Gospel. To this Christians are as truly called to-day as was the Apostle Paul in his day. Of course it need hardly be stated that the substitutionary death of Christ for sinful men is an unpopular truth, glorious though it be. While advocates of the New Theology are opposed to this great truth, nevertheless they do not welcome a public discussion of it. Some of the most advanced of the Modernists affirm that "no modern man believes in the Atonement and

justification by faith in Jesus Christ, that these, and the Second Coming Revelation, are divisive doctrines, unpractical, nor necessary to the brotherhood of man." Doubtless, the offense of the Cross, of which the Apostle long ago wrote, has not yet ceased; for at salvation through the blood philosophers still smile and wag their heads. Yet multitudes are interested to know the Truth. Somehow there seems to be an intuitive feeling, a deep conviction in the human heart that there is some profound significance in the death of Christ, that will not down; that it has in it the drawing power of the Unseen—the tenacity, vitality, and persistency of God. The Cross therefore should call forth, not our apology, but our exultation.

Teaching of Modernism

The teaching of Modernism is, that there is no such thing as atonement by or salvation through the sacrifice of our Lord Jesus Christ. They stoutly reject the words atonement, substitution, sin-bearer, propitiation. Their contention is that man is saved by himself, by his own efforts, good works, or by his own character, as he responds to the best impulses of his nature; and that in this he is aided by the idealism or example of Jesus; that it is ideas that save men and not the very life and power of God; that the only significance in the death of Christ is that God is forbearing and loving towards men. They declare

that all men are the children of God; that human nature is Divine; that it is not sinful only as we make it sinful; that man by nature is not alienated from God by sin; that man has never fallen; that he is always rising, advancing; that he can save himself by morally developing his own character.

The trouble with this kind of doctrine is: it cannot convert anybody to anything except to an idea, nor determine human character and destiny. This thing is like the thistle-down, it has no propagating life in it.

If we will go to any religious service where Modernism is lectured about and hear a person get up in meeting and say, "I was made a Christian here under the pastor's lectures," then we shall take this all back and apologize to the Unitarian lecturer. But it is difficult to see how a bad man ever was or could be changed into a good man under the preaching of the New Theology.

Moral Influence Theory

The teachers of Modernism say that the "Moral Influence Theory" explains all there is in the death of Christ. What they mean by that is that Jesus exerts a good influence on men by His death. But so does every martyr exert a good influence who dies for righteousness' sake. If the author of this message were crucified because he dared to tell the truth, many would say, "Well, truly, he was a good man, he was a

prophet." But that feeling would not deeply affect the world, it would not redeem from sin. No, a thousand times no. True, it would exert, for the passing moment, a good influence, it would reveal great love, but it would not change the lives of men, nor redeem them from sin. And precisely so it would be with Christ, if that were all He did by His death—to reveal human love, to exert a good influence upon men, to make clear that He was true to His principles, brave to the last. That in itself would never save this sinning world. If the "Moral Influence Theory" presents the true meaning of the death of Jesus Christ then we may look to the martyrs for salvation as hopefully as we may look to Christ. The trouble with Modernism is it would whittle the Cross away until we see in it only a good example of patient, suffering love, but our self-sacrificing mothers and grandmothers revealed in character, to this world, the same kind of a cross. The New Theology practically teaches that the only difference between man's cross and the Cross of Christ is one of degree. "Christ," they say, "being purer, holier, revealed more of the love of God than man reveals; but the revelation is the same in character."

Thus we have given a fair statement of the teaching of the New Theology, or as they say, "the modern point of view of religion," as to our Lord's death. To say less would be unfair to these teachers; for we are now discussing one

of the most momentous questions in the religious world. We must get deep beneath the surface, and at the facts. Everything, according to the Scriptures, hinges on this truth. Why did Jesus Christ die? What does it all mean? Let us see.

The Old Theology

We shall see that the Old Theology is constructed on the Scriptures. The Bible teaches that our Lord died as a Substitute for men; that by His death God transferred sacrifice from man to Himself; that in His death Christ offered Himself up as an "atoning sacrifice" to God for the sins of the entire human family—all the sins that have been committed from Adam to the present time, and that ever will be committed. This then is what the Scripture teaches, and what we can well afford to believe. It is clear that the Cross was a Divine, a Supernatural work, therefore a perfect work. We need not believe this as "mere theology." The "atoning sacrifice" was an unveiling of the heart of God. By it we know the kind of God we have; as by it also we know the kind of men we are; our need, our worth, the depths to which man by sin has fallen; but withal our magnificent possibilities, and the heights to which by grace we may attain.

In the words of that eminent physician, Dr. Kelly of Johns Hopkins, we would say: "We believe that Jesus Christ, the Son of God, without human father, was conceived by the Holy Spirit,

born of the Virgin Mary, and lived in a human body for the purpose of dying on the 'accursed tree,' to redeem man from the dominion and power of Satan, sin and death.

"We believe that all men are by nature sinners, alienated from God, utterly lost, and that the Son of God came to seek and save by his atoning death this lost race of men, that in His death He paid the Infinite penalty of the sin and guilt of the whole world.

"The Old Theology further claims that he who receives the Lord Jesus as his Saviour is born again spiritually, that he is now one body with Christ—the Head—and will live with Him forever.

"We believe that no man is saved by his own good works, by the cultivation of his own character, that good works are the result of salvation, or of being in a saved state, that guilty sinners are saved only through faith, on the basis of the finished work of Christ in man's behalf."

It might be added that the Old Theology further teaches that sin did not take God by surprise, that in eternity the Cross was planned, that Jesus Christ was "the Lamb slain from the foundation of the world" (Rev. 13:8), that Adam's Fall brought into our race the awful fact of sin and death, as God forewarned it would do, and that Christ as the perfect Representative of both God and man, came to redeem man from all the consequences of his sin. The momentous ques-

tion now for man to decide is, will he accept Christ and live, or will he reject Christ and perish? Will he believe the Record that God has given concerning His Son, or will he make God a liar and die in his sins?

Principal Objections

But to this real Gospel we hear objections from Modernism. Let us state some of their objections to salvation by grace through the "atoning sacrifice" and risen life of our Lord Jesus Christ. Many persons who have only a superficial knowledge of the Bible, and who want an easier way than God's way—the way of the Cross—are easily led away by these objections. The Devil has a way of making error appear plausible. Let us examine their objections to the Atonement of Christ.

Objection 1

"Atonement Not Found in New Testament"

They say, "The word atonement is not found in the New Testament." An advocate of Modernism was heard to boast of this in his pulpit. He said, "Find it in the New Testament if you can." Even a noted theologian—a New Theology one—said before his students the same thing: "The word atonement is not found in the New Testament," the inference being, if the word is not found there the fact of the Atonement is not

there. This objection, however, is captious. We open the New Testament and in the first epistle of John 2:2, we find these words: "And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." The term propitiation here signifies atonement, and is so translated in "The Twentieth Century New Testament."

When the teacher of Modernism makes a statement as to what the Bible teaches it is seldom safe to accept it until first an investigation has been made, for these men are habitually misrepresenting the Bible. It is astonishing how ignorant many of these teachers appear to be of the Bible. They are always studying and teaching what other men think about the Bible and not what the Bible says of itself. The Bible is its own interpreter. As the Apostle Paul says, to know the Bible we must "Compare Scripture with Scripture" (I Cor. 2:13), not compare Dr. Jones with Dr. Smith, etc.

. . . Even if the word atonement were not in the New Testament we have the fact of the Atonement plainly stated. And a fact revealed is the important thing. Here are some of the passages without regard to special order: "And ye know that He was manifested to take away our sins; and in Him is no sin." (I John 3:5). "So Christ was once offered to bear the sins of many." (Heb. 9:28.) "And He is the propitiation for our sins; and not for ours only, but also for the sins

of the whole world." (I John 2:2.) "Whom God sent forth to be a propitiation through faith in his blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God." (Rom. 3:25.) "Behold the Lamb of God which taketh away the sin of the world." (John 1:29.) "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." (Matt. 20:28.) "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." (II Cor. 5:21.) "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10:10.)

Would not the average man conclude that these passages clearly reveal that Jesus died as man's Substitute, and made atonement for guilty men? Do they not all seem to be clearly condensed in these words, "And he is the propitiation for our sins?" If these passages were submitted to a jury for a verdict as to what they teach, their decision would be unanimous that Jesus Christ made an atonement for sin by His death on the Cross. We have no need to show what the New Testament writers say the result of the Atonement is. Note one reference only. The Apostle Paul said that it has brought about the reconciliation of God to man, and this should be cause for great rejoicing. In it God is now reconciled to

man in Christ, and by the Atonement man may now become reconciled to God. (Romans.)

Objection 2

"Sin and Guilt Not Transferable"

Here is another objection. They say that "sin and guilt are not transferable." A widely known New Theology teacher used to try to make much of this in his classroom. This is one of the popular objections advanced in the effort to prove that Christ did not offer Himself as an "atoning sacrifice" to God. This objection also is captious. It presents a feeble effort to evade the real issue involved in our Lord's death, and to oppose Revelation by reason, and not the highest type of reason.

Sin and guilt are not transferable as between men; but men may be sharers of the sin and guilt of others. It is not fair to compare the relation that obtains between men to the relation that obtains between Christ and men. There are no existing human relations by which we can wholly illustrate the latter, for Christ was God, and Christ could do a work that men could not do in their relations to each other. This fact should ever be remembered. Modernism is at war against the power or ability of God to do by the death of Christ a certain work for man. Moreover, these men assume to be capable judges as to what God is able or not able to do for men.

The Scriptures say that Christ died as a Substitute for man, but the New Theology says that Christ could not do this; consequently, the question is, whom shall we believe? Their assumption is one of great boldness, as it involves a denial of the wisdom and power of God.

In our Lord's death for mankind it is evident that He was not actually guilty of the sins of others, but He judicially assumed the sin and guilt of men; thus in His death sin and guilt were, in this sense, transferred. The Apostle Peter says: "Who His own self bare our sins in His own body on the tree." (I Peter 2:24.) The relation our Lord Jesus Christ sustained to men and to God was judicial and official, yet essentially a moral relation; that is to say: a relation within the realm of moral law. He was in His death as He is in His life the Representative of both God and man. The Scriptures affirm that sin transgressed God's law, the penalty of which is death, and that Jesus Christ, as the Representative of man, took this penalty upon Himself and offered Himself up to God as man's Substitute, man's sin-bearer. Thus He lifted the penalty of human sin; and as a consequence, man is given an opportunity to go free from it by accepting Jesus Christ. As our Lord Himself said: "He gave His life as a ransom for many." (Matt. 20:28.) And we should note how well pleased God was with this redeeming work, for it was prompted by his own eternal love. Man's

sin and guilt, therefore, were judicially transferred to Christ, who could not take the penalty of one without the penalty of the other. And now the soul that accepts Christ, God cannot reckon as guilty but looks upon such a one as pardoned, acquitted, justified, that is, reckoned as sinless, set free from sin. God can never again have any claim against that one on account of past sins. This is the glorious Gospel with which the New Theology is at war.

Jesus Christ in His death dealt effectually with sin and guilt. Sin and guilt are inseparable. When man is saved through the merits of Christ he loses his sense of guilt; in some cases instantaneously; in other cases gradually; as thousands can witness. The saved can now hold up their heads in society. Formerly they were bowed by the sense and shame of wrong-doing, as David said, "Mine iniquities have taken hold on me so that I am not able to look up" (Ps. 40:12); but now they look up and laugh and sing, because of the new consciousness of freedom from sin and guilt. Herein then is the great miracle of Divine grace. *They remember their past sins but the guilt has gone.* How triumphantly the Apostle Paul affirms it: "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1); no condemnation from without, nor from within, conscience is now at rest, for guilt has gone.

Why did guilt depart when the soul accepted

Jesus as Redeemer and Lord? The answer is clear. The Holy Spirit applied the merits of the Saviour's death, as also the power of His living life to the soul, hence sin and guilt must depart. The redeemed man is now living in the new element of Spirit where, before God, he is covered by the merits of the precious blood of Christ. God has given the saved in Christ a *new sense,* a sense of freedom from the power, dominion and guilt of sin.

Thus it has been shown that sin and guilt were judicially transferred to Christ and that in His death He made provision for their removal. If this is not the case, how account for the testimony of Christian experience to this very thing? It should be remembered that guilt is not merely memory. A man remembers his sin, but his sense of guilt has gone since he came to Christ. As stated, this is a miracle of grace. The late Dr. W. N. Clarke defined guilt as, "the consciousness of the fact that you are the man who did the deed." But we have seen that memory is still active, yet the sense of guilt has gone. Guilt is more than memory, and God provided for its removal with sin in the glorious death of His Son. A mystery to be sure, but the truth of which is demonstrated in human experience, blessed be His name.

Objection 3

"It Is Immoral"

Another objection of Modernism to our Lord's atoning sacrifice is, that "It is immoral." Jesus suffered in man's place and they call this "immoral." Jesus suffered that man might not suffer and they call this "immoral." This is a claim that one person cannot morally suffer for another. If man by suffering can prevent others from suffering, should not this be viewed as the most exalted moral service? We so view it when our loved sons go forth to battle. But if this is immorality, then the noblest men and women who ever lived are the most immoral. The husband is immoral when he suffers over the frailties of his wife, and thus shields her from the condemnation of society; and the wife is immoral when she similarly protects her wayward husband. The mother is immoral when she suffers in order that her child may not suffer. The patriot is immoral when he dies for his country. If the Atonement is immoral, then we can say that sympathy is immoral. Men often sympathize for those who deserve no sympathy, as they often suffer for those who are undeserving. And are we to call all this immoral? If the element of vicarious and substitionary suffering were taken out of the world, liberty would die, man would be changed into a beast, and love would perish. Furthermore, "it is the teaching of Christ's redeeming death that

has produced in history, during the last nineteen hundred years, the highest type of morality. *If the result of the teaching of the Atonement is the highest morality, how can the doctrine be immoral?"*

Objection 4

"Legal Gospel"

There is still another objection of Modernism to the fact of the Atonement, and which must not be overlooked. They say that this is "a legal gospel." Well, thank God it is, but it is more. Let us get at the facts and not spend time quarreling over words. We are living in a moral universe, a universe of law, and every inch of space is crammed full of law. Man was made under a moral government; and he has always lived, and always will live under that government; and he must either be a loyal subject or a moral rebel against God; though men may not always see this. Jesus Christ while in the flesh lived under, and obeyed perfectly this government of God. The only class who object to law, to government, human and divine, are anarchists. But why should men object to the legal aspect of our Lord's death, when it is known that He was here among men, in a moral universe, as the Representative of both God and man, in an official capacity, in an attitude of Infinite love, to do a judicial and redeeming work? Moreover,

is it fair to assume that our Lord could not do this work in any other than a harsh, mechanical, arbitrary way? The service of His loving heart could never be mechanical. It should not be forgotten that God's law reveals His wisdom, justice, and His love. Jesus Christ came to lift from men the penalty of the broken law, which penalty is death, and the New Theology calls that sacrificial service, in a sort of slurring or disparaging manner, "a legal gospel." If a human being, in harmony with law, could give his life to redeem another life from death, would we look upon his heroism as a merely legal act, or would we not rather view it as a service of self-sacrificing love? Let them call it legal if they will, for so it was, yet the death of Christ was an act of incomparable love, in its revelation of grace for sinful men, and as a display of the justice, holiness, and wisdom of God.

Jesus Christ did a work for man by His death that man could not do for himself. In it we see the strong stooping to succor the weak, the helpless, the undone. It is the Infinite passion in the heart of Jesus Christ on the Cross that fires the souls of men into a flame of love and devotion to Him. Men forget the legal and see in this eternal heart-throb Him whom they would lovingly worship and adore, and seeing this they sing: "He died for me, He died for me." And because He died we shall not die, but live and

serve and love and reign with Him. Legality? Yes; but O what love! what love!

Love Displayed by Atonement

The objections of Modernism to the "atoning sacrifice" of Christ have been removed, and in so doing we have not minimized but rather exalted the love of God. Divine love is never slighted nor insulted when we tell the truth. What has been made clear is that the surface and superficial view of our Lord's death is inadequate, unscriptural, hence untrue. To hold to this theory, "The Moral Influence Theory," as Professor Franklin Johnson truly says, "would be to shrivel the ocean to the dimensions of a pond and bid the admiral sail his navies on it, or to blot out all the worlds save those of the solar system and bid the astronomer enlarge his science." And Dr. Johnson further states, "An Atonement of Infinite cost, flowing from Infinite love, procuring deliverance from Infinite loss, melts the coldest heart and inflames the warmest;" and he adds: "The Moral Influence Theory" "makes the death of Christ spectacular, a feeble effort to display the love of God rather than an offering to God necessary for the salvation of men. It struggles in vain to find a worthy reason for the awful sacrifice. Hence this theory may be charged with essential immorality. In any case, the death of Christ if interpreted in this manner will not prove to be the power of God unto salvation."

When the Cross is seen as God has so plainly set it forth in His word, the mind is gripped, the conscience is aroused, the will is subdued, sin is hated and forsaken, and the life is won to complete obedience. *The soul finds rest.* Here, in the perfect work of Christ, we have a real, vital, conquering, transforming power. And the theology which rejects this mighty work of God for man is the most colossal delusion of time. As John Wesley in his day truly said of it: "It is the spawn of hell."

Results of Apostasy

And now, under the influence of such preaching, do we wonder that many of our churches have deteriorated into helpless ethical clubs, resorting to every conceivable trick and device to interest the people? Do we wonder that this sort of teaching has driven many of the pulpits out of the soul-winning business; that it has created a dislike for evangelists, and Evangelical Truth; that it has brought upon us such a state of confusion, division and strife, the unity and harmony of the Body of Christ are seriously threatened everywhere? Instead of bringing the churches together in a more real and vital fellowship, the New Theology is destroying the spiritual unity the churches formerly enjoyed. Unity, harmony and progress are only possible on the basis of our Lord's redeeming death. If the New Theology advocates will not join hands with

Christ's followers around the Cross, then we must say to them with great sorrow in our hearts, we cannot hold fellowship with that which is anti-Christ, and their antagonism to Christ and to His Gospel may force into a new re-alignment the true-followers of Christ. The hour with its perils calls for a real Christian fellowship.

We know that the Holy Spirit of God witnesses only with the blood. When we honor the Cross God will save to the uttermost. It is when we can truly say, "Who loved me, and gave himself for me" (Gal. 2:20) that the shout of halleluiah is in the soul. It is a foretaste of glory to be able to testify, "He died for me." Ah, my friend, do we not see it now morely clearly than ever before? Come and say it now in your heart, "He died for me." "Who loved me, and gave Himself for me." Come and praise Him! The glory of His eternal love must break over our vision if we would view His lovely Cross. If the death of our Lord Jesus Christ was not what the Bible reveals it to be, surely then it was an unspeakable blunder, an unpardonable cruelty.

We have seen the apostasy of the Prussian Modernism, that it breaks down and parts company with Jesus at His Cross, that it is an effort of Satan, through those whom He has deceived, to strike a death-blow at the very heart of the Gospel of Jesus Christ.

Cause of Deception

We are now ready to raise a practical question. How have these friends been deceived and led astray? Many of those who reject the "atoning sacrifice" are thoughtful, scholarly, and some appear to be reverent men. How can we explain their departure from the Gospel? Why do they hold views so radically different from those held by the greatest minds in the Churches in all ages? The answer is at hand.

The New Theology advocates are, as a class, evolutionists, and some are Unitarians, though they may be members of Orthodox Churches, Modernism, as has been shown previously, is built on speculative philosophy, rationalism as opposed to Revelation and faith, on evolution as an explanation of how man got here, and on a false view of the universe, and of the moral nature of God and man. Also the radical or destructive criticism of the Bible has made its contribution though, as stated heretofore, there is a sensible and helpful higher criticism of the Bible.

It was seen that the philosophy of evolution denies the Fall of man as recorded in the book of Genesis, and that Haeckel, the German evolutionist, says: "With a single stroke Darwin has annihilated the dogma of Creation." And they termed Darwin's Origin of Species as "Anti-Genesis." Genesis says that Adam fell, and by his sin brought upon himself and his posterity an estrangement from God and the penalty of

death. Evolutionists deny this and say there was no Fall. Professor Shailer Mathews, of the Divinity School of Chicago University, who is an evolutionist, and a radical New Theology advocate, said in his class-room in the presence of the writer, "The Fall of man was the passing of the non-moral man to the moral man," that is, it was the passing of the animal man to the man of moral sense or conscience. In other words, it was not a fall but an upward bound in the evolution of man, thus denying the record as given in the book of Genesis. It follows, therefore, as plainly as the sun in the heavens, that if Genesis is incorrect, if man's death and alienation from the Father did not come as a result of sin, then there is no ground nor occasion for the redeeming death of Jesus Christ. The New Theology evolutionists are consistent in denying the Atonement, that is, if they can prove that evolution is an established fact, and that the Fall as stated in Genesis is not to be accepted as historical. But it has been proven that evolution is still within the realm of presumption, in fact that it is false.

It is not our purpose, however, to argue here that Darwin's evolution is false, that it is not a true explanation of how man got here, for this has been done by able scientists. Evolution to this hour is an unproved hypothesis. And we can well afford to boldly affirm this and challenge the evolutionists to prove the contrary, though in so

doing we may be called "unscientific," "behind the times," and "ignorant" by the dogmatic evolutionist. As Philip Mauro, that astute thinker, has well said: "There has never been produced a single instance of reproduction of one living thing of offspring of a different species. There has never been produced a single fact tending in the slightest degree to prove that such a thing ever happened in this universe." But why has evolution been accepted as true by some scholars? Let Mr. Mauro reply: "One reason for the rapid spread of this philosophy is, that it affords a platform from which skeptical and unbelieving minds could, in the name of science, contradict the Bible account of Creation," and we might add, thus discredit the Atonement made by our Lord Jesus Christ.

Evolution is Satan's masterstroke, his weapon in the hands of the new theologians by which they are trying to break down the Cross of Christ. The conflict is raging around Genesis, Calvary, the Resurrection, and the Personal Coming of Christ. But here at the Cross the battle is hottest, and where Modernism is laboring to undermine and destroy the Christian Faith. But Modernism is meeting defeat. Evolution has been proven to be false, though some still cling to it as their only possible working hypothesis. Error dies hard. The light of recent science, however, is beginning to shine upon the evolutionist, and he is becoming less dogmatic, more modest and

sane, and soon he must go into obscurity, or acknowledge the Bible to be our only authority as to Creation and Redemption. Within a few decades evolution will probably be unheard of in American education.

Back at the Cross

But let us come back to Calvary, for it is holy delight to keep close to the Cross. Who would not love to die preaching or meditating on His death, there is such a universe of wisdom, mercy and grace seen here?

The profound significance of that death, only our Lord Himself knew. He foresaw what its effect would be on the lives of unborn millions in earth and Heaven, and His heart was filled with joy. Jesus was never more cheerful than when He went to die. He must sing a song now with His disciples, though He knew the burden of sorrow He was to bear for men would crush His heart. Populating earth and heaven with new born sons and daughters of God was to Him His greatest work, hence He was glad, joyful, songful. As the great Spurgeon said: "We get our children by living. Jesus got his by dying," or as Isaiah foretold, "He shall see of the travail of His soul and shall be satisfied." (Isa. 53:11.) "When a man dies, he dies for himself, when Jesus died He died for mankind."

A glimpse should be here taken at the universality of our Lord's death, touching only in mer-

est outline the mountain peaks. There is the *Backward View,* the *Present Blessing* and the *Future Glory.*

The Backward View

The Backward View. Redemption is an eternal fact. Planned before worlds were made or systems framed it is related to our race from its inception. We cannot fully comprehend the meaning of the Lord's death, related as it is to all the moral universe of God. "This ocean of love is too wide for men to navigate, the universe of grace it opens up is too vast for man with his tiny telescope to scan." As we get a glimpse of its sweep in the eternity of the past, present and future, words fall down as impotent things, "their backs are broken, they cannot tell the story," and tears of grateful love are more becoming.

The death of Christ makes clear that God has but one plan, one way of saving men, and that is the way of grace.

Man, as already stated, was made under law, that is, under God's moral government, and his fellowship and happiness were made conditional upon his obedience. But in the testing man fell, he disobeyed, he sinned, he literally rebelled against the perfect Will or Government of God. This suggests the fact that man was made free, that is, he was made a moral being in the image of God, with all the powers of a free being—

powers to think, to feel, to act. In the proper exercise of these great powers and responsibilities consisted his prosperity and happiness as man.

God could not create any other kind or moral or spiritual being and make him free. Man, therefore, must have within him the possibility of disobeying God. Shall it then be stated that "God took a chance in creating man?" Yes, if we wish to put it that way. But it was an act of Infinite wisdom and love on God's part to thus create man.

God is a working, a creative God. God could not create a God, but He could create a perfect sinless man, a being with many limitations, and in whom His Fatherly heart could take delight. Thus creating man in a limited way, and making him subject to moral law, giving him spiritual and mental powers, the powers of a free spirit, did not God strikingly reveal His wisdom and His love? For thus limited man can grow, make progress, aspire, study, learn, invent, discover, obey, wonder, worship, and adore, all of which are necessary to the happiness of man.

But we have said that man in his testing rebelled against the Divine goodness, he fell into sin, and brought upon himself and his posterity the penalty of sin which is death, or eternal separation from God. In this state of separation from the good God consists the fact and reality of Hell. But what is God to do? God fore-knew

that man would die, though He made man not to die but to live. Is it not the highest reason to conclude that God, the perfectly good God, would make provision for man's recovery from the curse of sin and death, and from the Hell of an eternal separation from His holy fellowship and love? How could the good God do otherwise? God must be true to Himself, to His own character, to His eternal love, and God the Father must move toward man to redeem, to save him, hence the Substitutionary Atonement becomes a moral necessity, that is, if God be true to His own character. *And this is exactly what the "atoning sacrifice" for man means, that God is a loving, a reconciling, a saving God, true to His own character.* His plan in providing for man's redemption through His own Son, by One who could and would perfectly obey His Government, His Will, and give Himself in death for men, has shown God's love in a marvelous way, a way so sublime, that aside from the Cross God could not so disclose the goodness, tenderness and passion of His Infinite Heart.

God's Love Compelled Atonement

We see then that love compelled atonement, and that to argue against the atonement is to argue against the love of God. God must be true to His own justice and love, to that which is in His nature inherently and eternally right, and in order to do this He must punish sin and destroy

its power in men, He must reveal justice, He must be true to Himself, to His own eternal love. This is why *He must move toward man to save him.* The heart of the Gospel is found in the words: "God so loved the world that He gave His only begotten Son" (John 3:16), which in an abbreviated form reads: *Jesus died in man's place.* The Cross, therefore, has become the focusing or converging place and fact in history where the love, justice, and wisdom of God are revealed in all their glory, grace and power, and in the light of which we have the true significance of the Divine Fatherhood.

God's purpose is that in His universe there shall be no opposition to His holy love, that there shall be no discord but perfect harmony, that all moral rebellion and folly must be put away, that all enemies must be destroyed, including death, "That at the name of Jesus Christ every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:10-11.) Jesus Christ came to restore perfect harmony in the universe of God, and to this end man must be reconciled and given a new spirit, and Satan, sin and death defeated and destroyed. Anything short of this could not be a complete programme, and present a perfect Gospel of redemption and reconciliation for man.

Sinners ever Saved through Christ

From what has been seen the conclusion is obvious: that men in every age were saved through the Cross of Christ, that Christ alone, as He said, is "the Way, the Truth and the Life; no man cometh unto the Father, but by me." (John 14:8.) The Apostle Peter testified to it in these words: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) This is true of those who preceded Christ on the earth, for God has only one Saviour for men. Man has ever been saved by grace through faith, as the Apostle Paul clearly shows in his letters to the Romans and Galatians. Only through the sacrifice of God's Son could man ever approach the throne of Grace. This holy Sacrifice reveals that man was justified by faith through the goodness, the unmerited favor of God. Through this holy Sacrifice sin has ever been forgiven. The ancient atonements which in themselves alone were coarse and crude and could not please God, nevertheless were all educative, typical of the one great Sacrifice for sin. (Hebrews.) The Jewish atonements all cried in a typical way: "Behold the Lamb of God which taketh away the sin of the world." (John 1:29.)

The Present Blessing

Note the present blessing of the death of Jesus

Christ. All the gifts and graces of the Holy Spirit were purchased for man at the Cross, by the dying love of Jesus Christ. Here God is pleased to give us full forgiveness through His blood. It is here we receive the endowments of the Holy Spirit. It is here where we get the witness that we are the children of God, and where we learn to say, "Dear Father," "Our Father." It is here where we get the consciousness that we are saved.

> The Spirit witness with the blood,
> And tells me I am born of God.

It is here also where we get the power for service, power to deny self, to aspire to reach in character and deeds the highest ideals, in short where we are "filled with all the fulness of God." (Eph. 3:19.)

It is here at the Cross where the preacher gets his equipment for preaching the Gospel. It is here, in this place of holy fellowship, of inner shelter, of reinforcement and refreshing, where his face begins to shine, where he receives the power that destroys his sin and moves the world. Would we know the secret of the failure of much of our modern preaching, we will find it in the fact that the preachers have been flirting with Modernism, they have not been living close to the "Ancient Sacrifice," consequently, their messages are not baptized with the power and passion of the Cross. It is here at the Cross, also,

where we learn the social selfishness and isolation, or the exceeding sinfulness of sin, where we learn to hate sin, where we get God's estimate of sin, where no sin appears small, and where God has made a covenant sealed with precious blood that He would put away man's sin, and thus make him a true son of God and brother of men. To Christianity, therefore, the Cross is central, fundamental, and indispensable. It is not simply the one sign, but it is in itself the one dynamic and faith by which man must ever conquer.

The Future Glory

The Cross is also a prophecy of that which is to be. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8:32.) Who can picture the "all things?" The resurrection to glory, a permanent place in the coming Kingdom, a welcome to the returning Conqueror of sin and death, a reunion with "those we loved and lost awhile," will be part of the "all things." The triumph will be down here on a rejuvenated earth. "In that great day this old world, so long robed in the darkness of selfishness and sin, will shine in splendor like a newborn sun." In that great day peace and righteousness will cover the earth, for brotherhood will become real, and swords and spears and bombs and shells will be as dust beneath the chariots of the redeemed. In that great and glorious day,

when the Master of love, the Conqueror of sin and death shall come in His glory, and shall have delivered up the Kingdom to the Father, that "God may be all in all" (I Cor. 15:28), then, and not till then shall we see the true significance, splendor and glory of what Kipling called the "Ancient Sacrifice."

> O glorious Cross, O glorious Crown,
> O Resurrection Day!
> Ye angels from the skies come down
> And bear my soul away.

Which shall it be, Modernism, New Theology, or His lovely Cross?

CHAPTER VI

MODERNISM AND ESCHATOLOGY OR THINGS TO COME

It is with a feeling of gladness that we now take up the question of Modernism in its relation to Things To Come, and show the danger in adopting a false hypothesis in the interpretation of the Bible, of all history, and all life, as the Modernists have done.

It has been shown from the beginning, in the development of this message, that our problem is to expose the falsity, and completely overthrow the application of the theory of evolution to the interpretation of the Bible and Christianity, as a method in opposition to the facts of the Bible, and to any true scientific method of interpretation. For we have seen that, invariably, the facts of the Bible have been twisted and distorted in order to make them fit into the creed of the Modernist and his hypothesis of evolution. We have clearly seen that in this effort he must deny every fundamental Christian revelation. We have also seen that it is the adoption of this method by the university that has Prussianized our modern

education, and created our modern religious problem, a problem that constitutes a real peril to the authority of the Scriptures, faith in the Deity of Jesus Christ, the security and progress of Christianity.

It hardly need to be said that this whole matter of eschatology can only be presented in general outline, as it would require many volumes to discuss it in all matters of detail. This is why, as may be seen, these concluding chapters on Things To Come must necessarily be brief. But in this practical, comparative statement and outline the student will see how scientifically true is our diagnosis of Modernism and its peril to the Church of Christ.

Sources of Information

By the term eschatology is meant those things that have to do with the future life of men both on earth and in Heaven. But before discussing some of these things it is necessary to inquire, what is the source of our authority? Without disregarding the value of Church history, especially the development of doctrine during the first four centuries A.D., it must be affirmed that there is after all, in our study of Things To Come, only one great authority—the Bible. There is nothing that can take its place, either ancient or modern. Here is the true Guide in our approach to these momentous matters, for in so far as we have means of knowing it is in this

great Book that we find the only authorities on these great matters which relate to man's future life. No philosophy of religion nor science can give material assistance here. We are shut in to the authority of Jesus and His Apostles, to the trustworthiness of the things they taught and wrote on the question of man's future life; and no classroom air of assumed additional knowledge can successfully contradict this fact. Let it be stated, therefore, with much emphasis that we can as well study botany by eliminating the sun as we can study Things To Come by eliminating the Bible. In fact it is not an exaggeration to say that where the Bible is silent it is never safe nor wise to affirm, for beyond its illumination we can only at the best indulge in unprofitable speculation. But where the Scriptures speak plainly there we can affirm and dogmatize, for notwithstanding all the destructive critics of the school of Modernism may have said against the naked facts of Revelation as recorded in the Bible, this Record is still to us authority, the very Word of God, His glorious Truth to all mankind.

Man's Knowledge Limited

There are many things pertaining to man's future life of which we are totally ignorant, and it will not weaken the truth to make this fact plain. No Christian should hesitate to reply in the words, I do not know, to many questions that

might be asked regarding eschatology, for God has not revealed details, only outstanding events, He has not given a complete map of the future, only a partial and at places a somewhat dim outline. This fact should be emphasized, that God has given to His children some real satisfying knowledge of the great beyond, of the ultimate and the eternity of man, but let it be remembered that it is only a partial outline of those realities that man shall fully understand in the life beyond. These realities should constitute an important part of the message of the Churches in the present age. Indeed, there can be no complete Gospel taught where Things to Come are slighted, belittled, or ignored.

A Wise Precaution

Related to these outlines there are innumerable details, which in themselves will be events of glorious revelation. But for all practical and necessary purposes here, for the development of character, of faith and hope and love, for inspiration to service as we travel on toward Home, God has given sufficient Revelation in His Word. As to the future, care should be taken not to presume, guess, or speculate. The New Theology claims that we have a right to speculate regarding man's future life, to assume on what we know of the character of God. But what do we know about the character of God aside from that which the Scriptures reveal? The Bible assures us that

the Revelation has been closed, and that it is unwise to speculate beyond that which has been written. (I Cor. 4:6.) Guessing, presuming, conjecturing, philosophizing, speculating here in a way that would add to or contradict the Bible is a wild-goose chase; and it is more, it is a sin. (Rev. 22:18-19.) If the contention of Modernism be admitted, there is danger of turning from our holy study in disgust, of shutting out from our vision, as the New Theology has done, the revealed realities of the future life, as they are disclosed to us in the Bible, and giving our attention to speculative hypotheses, theosophy, philosophy, spiritism, new thought fads, a kind of milk and water social salvation, and all kinds of vagaries, if we do not finally end in hopeless infidelity.

Should Study Scriptures

And there is another important fact to notice. Since we are shut in to the Scriptures, it follows that we should be earnest students of that which the Bible reveals concerning man's future life. Thoughtless and irreverent persons should not touch this holy theme. In making our exegesis we should follow the apostolic direction—"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Cor. 2:13), that is, using the Scriptures only, otherwise we shall be bewildered in the confusion of our ignorance. We desire, there-

fore, to emphasize the importance, in our religious thinking and teaching, of keeping in closest company with the Bible. Here we have the essential difference in method between the New and the Old Theology. The Old exalts what God has said in the Scriptures; the New exalts what man has said outside the Scriptures. The Old makes no apology for the inspired Book, but accepts it as it is, the Word of God; the New exalts scholarship (and which the Old does by no means despise), man's wisdom above Revelation, hence they choose certain parts of Scripture that are to their liking, and other parts they brush over as untrustworthy. If certain passages are found to be opposed to Modernism they say, "That is Pauline," or "That is Petrine," or "That is Apocalyptic," or "That is Johannine," or "That is traditional," or "That is supposed by the latest scholarship to be legendary," or "There is a question as to the authenticity of that passage," etc. It is a very simple method if one wants to reject a difficult passage that is opposed to a preconceived theory, or to speculative theology.

The Future Revelation

In discussing Modernism And Eschatology we should not overlook the large place God has given in His word to the revelation of things to come. In the very nature of the case the claims of the future must have a large place. In the last book in the Bible about nineteen chapters out of

twenty-two are largely devoted to the realities of the future life. Nearly every book in the New Testament contains references to future events. To the Second Coming of Christ alone we have about three hundred references, one out of about every twenty-five verses in the New Testament, while in the Old Testament it is referred to more often than His first Advent. It is exceedingly interesting to know that one-half of the Bible is prophecy, much of which has to do with man's future life. And we are exhorted to study prophecy more than any other subject. The Book of Revelation, which the New Theology belittles by calling it "apocalyptic," contains more Old Testament quotations than the gospels and epistles combined, or in all about two hundred and forty-five references. The last invitation to the sinning and lost, the last prayer, and the last recorded words of Jesus are found in this book. Moreover, our Lord devoted much of His ministry in teaching of Things To Come—the fact of man's part in the final triumph of the Kingdom of God. He made numerous references to the state of the righteous and the wicked in the world beyond, in order to incite to repentance and holiness of life here. And from this we are fully justified in concluding that the fact of man's future life should have a large place in the preaching and teaching of the Gospel of Jesus Christ.

But as we look about us what do we find? Read

the New York newspapers on Saturday and see the subjects that some of the preachers announce for the Sunday sermons: "A Snowball Service," "An Orange Service," "Our Need of More Bath-tubs," "The Coming Election," "The Books in The Bible I Believe to Be Inspired," "A Lecture on Spiritism by New York's Greatest Bible Lecturer," "Can the Modern Man Accept the Pauline Doctrines?" "Can We Dogmatize about the Future?" "The Modern Point of View of Religion," "The Results of the Recent Election," etc., etc. If Modernism would be seen in its true garb, go and hear a lecture from one of their chief lights on eschatology. It would not be thought unkind in saying that the Apostle Paul described this class of teachers and preachers when he said: "Professing themselves to be wise, they become fools." (Rom. 1:22.) Think of substituting for the eternal verities a lecture on "bath-tubs, as if the tub, and not the blood-red Cross, and the Empty Grave, is the way into the Kingdom of God."

Turned Church Into a Club

The New Theology in its effort to humanize, rationalize, and circumscribe within earthly limits the "Eternal Gospel" has by so doing apostatized the Church of God. They have turned the Church into an ethical and social club. A club may be a good thing but not when made a substitute for a Church. They would shut out from

the thought and vision of men the great Homeland, and the coming Kingdom of God on earth. The Apostle Paul in speaking of those, "whose minds are given up to earthly things," further described the new theologians and their deluded disciples; and he adds: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, *who mind earthly things"* (or whose mind is fastened on earthly things.) "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." (Phil. 3:18-20.) The true Christian has his heart in Heaven while he plods earth's dusty highways; and as he seeks to do good in the performance of his labors, he sings with joy the children's hymn:

> I'm a pilgrim, I'm a stranger,
> I can tarry, I can tarry but a night.

Saving Society

But Modernism would turn men's thoughts only to the passing, the transient things, having its face in the dust, and its back toward man's Eternal Home. Rejecting the Bible Revelation as to the future, it turns its attention to society, and talks much of "saving society," not of saving individuals, for that they cannot do. "The social uplift," "the social conscience," "the social

spirit," "social repentance," "civic righteousness," "our need of a reconstructed religion"—mark you, not a reconstructed man—these are their lofty themes. But when the New Theology can win individuals to Christ, then we shall listen to them when they talk about saving society for Christ, for society can only be saved as individuals are made Christians. Dean Hodges has truthfully said:

> When we are busiest with our problems of ethics, and our problems in philanthropy, the Christian minister stands up and says that we have not got sight of the real thing. We have not touched the man. The body is not the man. Whoever would find him, must address the heart. He must be born again to enter the new life. Carpets and curtains make some difference; the Ten Commandments make more; but that which is essential is the spiritual impulse of religion. The supreme thing in solving the Social Question is not a new coat or even a new thought, but a new heart; and God alone can give that through Jesus Christ.

Here then is the supreme test of any Christian teaching. *Can it win individuals to Christ in the local church congregation?* To dilate on social improvement is good so far as it goes, and it is far from our purpose to undervalue it, yet it is only one of the results of a great cause, one of the flowers on the tree of Christianity. What would we think of a farmer cutting down his apple orchard and giving as his reason that he must devote his time to the improvement of apple blossoms? Perhaps we would say that that

farmer must have been converted to the New Theology method, for that is what this school is doing. They are trying to cut down the tree. They deny the Deity of Christ and Redemption by His blood, they never teach the necessity of the new birth, they ignore the baptism of the Holy Spirit, they deny the Resurrection of the body, the Miracles, the Personal Second Coming of Christ, the days of Judgment, Heaven and Hell as real places, in short, they would cut down the tree, while they devote themselves assiduously to learned discussions on blossoms. It is so fine, so cultured, so practical! God help us to apply our religion to every day life, and reveal Jesus Christ, for this is our supreme task, and should be our holy delight; but it is as easy to produce blossoms and fruit by destroying the tree, to erect a great building by throwing to the winds the architect's plan, to live in a physical body without a head or a heart, as it is to have a wholesome society, a Christian civilization without believing and teaching the fundamental doctrines of the Christian Religion. What blood and bones are to the body, so doctrines are to the Church of Christ. Oh the pity, the folly, the insanity of any theology, or scheme of social reconstruction, that would turn man's thoughts away from the great realities of the future life—man's larger life, his permanent life. Man's life here is important, its responsibilities are great and numerous, but it is, after all, like the chick peeping in its shell to be

set free, it is like the grain of gold flowing from a mountain range of gems, in a narrow and swiftly running current, to an ocean that is shoreless.

Misinterpreting Figurative Language

In describing the attitude of the New and Old Theology to Things To Come there is another fact that should be considered, namely, the way Modernism treats the highly figurative portions of the Bible, especially those figurative parts found in the Book of Daniel, our Lord's discourses on His Second Coming, and the major part of the Book of Revelation. They refer to these portions of our Bible as "apocalyptic," that is, in their thought, untrustworthy, highly pictorial and figurative, and not to be understood in any literal sense, and serving absolutely no practical purpose.

Scholars tell us that there are fourteen apocryphal books in all, but these never had a place in any of our Protestant Bibles. The Book of Daniel and the Book of Revelation never properly belonged to that collection; but because we find in these great books some of the same style of highly pictorial literature, we find in the fourteen books mentioned, Modernism would belittle those two inspired productions. It should be said, however, that this is not the real reason why this school speaks slightingly of Jesus, Daniel, and the Apocalypse, or the Book of Reve-

lation. The reason as given above is a covert one, given to conceal. The cause for the rejection of these two books by our modern rationalists is, that they do not want to accept the doctrines of these books relative to the Personal Coming of Christ, the Millennium, and the Kingdom of God, when our Lord shall reign on earth. Here then is their real reason for slurring these great inspired books, speaking of them as "apocalyptic." About two-thirds of these books were written in the highly figurative, pictorial, symbolic, or as the New Theology says, in the "apocalyptic" style.

It should not be imagined that because a literature is highly figurative that it is of no value, as we sometimes hear ignorant persons remark. Great authorities in literature affirm that figurative language is more rich, more suggestive, more full of meaning than literal language. As Dr. Sylvester Burnham of Colgate Divinity School, one of our greatest living Bible scholars, truly said, "All figures of speech can be reduced to their literal meaning." The Bible contains much figurative language. Our Lord often resorted to the use of figures of speech in order to make the Truth more vivid and impressive. Let us not, therefore, think that the Book of Daniel and the Book of Revelation can be ruled out because these books contain some highly figurative language. It is the business of the student to find the meaning

of the symbols employed, and give to men the interpretation as God intended he should do.

Here is an illustration of the way that Modernism treats, for instance, the Book of Revelation. The late Dr. W. N. Clarke, who produced a New Theology text book, entitled "An Outline of Christian Theology," in which he gives the New Theology point of view, says on page 388, in referring to the Book of Revelation, that this book "was neither intended for exact fulfillment nor capable of receiving it." What he meant is, that the prophecies contained in this book are not trustworthy, but spurious. Of course, if they were not "intended for exact fulfillment," they are untrustworthy. Thus he seems to deny the inspiration and authority of this book. His method of discrediting the Apocalypse is obvious. It is easy to get rid of the teaching of a book if one does not care to accept it by saying that it cannot be fulfilled, that it is untrustworthy. Dr. Clarke did not, in so many words, say that this book is a fabrication or spurious as a Divine revelation, but his words would naturally convey that idea. However, an assertion of this kind does not prove this book to be spurious.

The same writer again states of this book that, "It gloriously exalts Christ and foretells His victory." Does not this sound strange following the former statement? The book is "not intended for exact fulfillment, nor capable of receiving it," yet "it exalts Christ and foretells His victory."

How would a contradictory statement like that be received in a court of justice? This is a fair sample of the way in which modernism treats the Bible as a whole. It might be said that this is their uniform method of handling the Bible. It seems that what Dr. Clarke meant to say was, parts of this book I accept and parts I reject. Yet we cannot but ask, how can this book "foretell Christ's victory," if its prophecies are "incapable of being received," and were "not intended for exact fulfillment?"

Millennium Rejected

Again, this same author further states, "we cannot make time-calculations about its millennium in the 20th chapter." He affirms on the same page, 388, "since this is the only mention of a millennium, it follows that there is no ground for a question of a pre-millennial or post-millennial advent." This is only another way of saying that we cannot afford to believe God unless He repeats Himself and submits His revelation to two or more witnesses. John's veracity is questioned, his testimony ruled out (this great Apostle who is now banished and suffering in a prison cell, who was ready to lay down his life for his Divine Lord), by the twentieth century New Theology, albeit that this same Apostle is one of those to whom God intrusted a special revelation regarding the Second Coming of His Son.

NEW THEOLOGY DILEMMA

However, if this principle of exegesis is sound, then we shall have to reject most of our Bible, for in rare instances did God give any inspired writer the identical revelation He gave to other writers. It becomes obvious that such a method of interpretation is iconoclastic, unscientific, ignoring every principle of interpretation. It is a rejection of the authority of the Scriptures, and an exaltation of man's wisdom above the Word of God. And we have in not a few pulpits men, who ought to know better, who are spinning this arrogance of Modernism, pretending a superior scholarship, and claiming to give " 'the true historical interpretation,' 'the modern point of view of religion,' 'something acceptable to the modern man,' 'the results of the latest scholarship,' " and that as a result of this exhibition of their ignorance, they have knocked the Old Theology "moss-backs" into a cocked hat. If we had the genius of the Holy Spirit Himself, we could not describe in words the ignorance and impotence, if not blasphemy, of this so-called New Theology.

Yet this is the abomination that is crammed into the minds of the students in not a few of our seminaries as a preparation for the holy work of winning the world to God. Hear what the inspired John says about this majestic book:

"For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add

unto him the plagues that are written in this book:

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18-19.)

Here then are the woes pronounced upon the teachers who deny or misrepresent this final message of God to man.

We have dwelt at length under this general division of our topic, and we trust the way has been cleared for what shall follow, as we examine some of the great Christian doctrines, those who have to do with man's future, and see what is the attitude of Modernism toward them.

We shall take up in subsequent chapters:

First. The Second Coming of Christ.

Second. The Resurrection.

Third. The Judgment.

Fourth. The Message of the Apostolic Church.

Fifth. The Church and Its Message One.

CHAPTER VII

A RATIONAL STUDY OF THE SECOND COMING OF CHRIST

The Second Coming of our Lord Jesus Christ is the key to future things. If we do not see this we cannot interpret the Bible, and endless confusion will result. Let the student fail to see that Jesus Christ himself, in his coming triumphant manifestation, is the only solution of the problem of life, the secret of man's triumph, and he cannot teach the Bible; he will be forced to adopt some scheme of philosophy, like evolution, in order to explain the purposes, methods and plan of God. At no point therefore in the great Christian Revelation is the New Theology, or Modernism, so decidedly at war against the Bible as its teachings regarding the coming of Christ. They are quite aware that they cannot hold to this revelation and teach Modernism, or any other kind of "ism," as a substitute for Jesus Christ. Consequently, here is where the battle is fiercest to-day; and it is here where the forces of Satan will meet their final overthrow.

The position of Modernism, as opposed to the

Bible, is, that our Lord will never return to this planet in personal or bodily appearance; that the coming of Christ is unseen, moral and continuous; that He is coming as fast as He can get into this world, in the unceasing operation of natural phenomena, and by the gradual unfolding operation of evolution in the natural, mental and moral world. They also say that He has ever been coming in history; that He came and manifested His life and power on the day of Pentecost in the presence and work of the Holy Spirit there; that He came at the destruction of Jerusalem, in judgment upon that city, as He has repeatedly done in the life of nations; and that He always comes at death. At death, they affirm, there occurs the culmination of the coming of Christ.

The New Theology claims that both the Master and His Apostles expected that He would return to this earth in their own day, in personal appearance, but in this, they say, they were mistaken. They admit that the New Testament undoubtedly teaches a personal return of Jesus, but that this must be brushed aside as too literal and a deeper meaning found in the language of Holy Scripture.

To the foregoing we would reply briefly, reminding ourselves only of some of the outstanding truths, and which will constitute a complete refutation of Modernism. We shall make plain how far afield the New Theology has run in its opposition to the facts of the Bible.

All biblical scholars of note are agreed that the New Testament teaches a personal coming of our Lord Jesus Christ. Even so radical a teacher of Modernism as Dr. Shailer Mathews admits this fact. The late Dr. W. N. Clarke, a New Theology teacher and author, says on page 399—"Christian Theology"—in referring to the words our Lord used in setting forth His coming, "this language is borrowed directly from the Prophets . . . who applied it to events on the earth, in which, of course, it could not be literally fulfilled." It would seem that the argument here is, because the language was, as Dr. Clarke says, "borrowed from the prophets," it cannot be literally fulfilled.

Rejection of the Prophets

The above is another way of saying that the Prophets of the Old Testament also were mistaken, and that Jesus and the New Testament writers used their misleading statements either wilfully or ignorantly. Thus, according to these teachers, Jesus Christ has misled the world ever since as to His Second Coming. But all such teaching should be accepted at its face value. It is the Prussian point of view, abetted by British and American Modernism, against both the Prophets and Jesus Christ. But some of these teachers reply: "We would prefer not to say that Jesus was mistaken but that He used pictorial language to reveal a spiritual fact." Does it not

appear strange, however, that Jesus should do this thing, knowing that His Apostles would misunderstand Him? That they understood Him to teach a literal Personal Return to this earth is unquestioned, as a great volume of passages makes clear. We quote only one of these: "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." (Acts 1:9-11.)

Manner of His Coming

Here is a plain literal statement as to the manner of His Coming, and shows that this was the view held by the New Testament writers. This being true, is it not reasonable to suppose that when our Lord used language, setting forth His Coming in the heavens, in a personal, visible manner, He intended His disciples to understand it as a literal fact? As stated, the disciples so understood it. And is it fair to put the judgment of the men of our late day over against the view held by those men, namely, Matthew, Mark, Luke, John, Peter and Paul—those who were the greatest interpreters of what Jesus said, who knew Him personally, heard His words, and to whom He gave His truth to pass on for unborn millions? We affirm that this is a reasonable assumption, more reasonable than to believe that God waited until the dawn of Darwin and Shailer

Mathews, or the Modernists of the Nineteenth and Twentieth Century to show to them and to the world that the Apostles were mistaken in this matter.

Were the Apostles Mistaken?

Were the Apostles really mistaken as to the time of our Lord's coming? The New Theology boldly affirms that they were.

Jesus taught that His Coming is imminent, that is, it is imminent in the sense, and only in the sense that no one could possibly know the day or the hour of this great event. He commanded His disciples to watch for it, to be ready for the Coming King. He says: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. 24:36.) And in verse 42 He says: "Watch, therefore, for ye know not what hour your Lord doth come." Again in Matt. 25:13, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." The Apostles, therefore, did not know the time of His Coming, and how natural, as true disciples of Jesus, that they should be looking for it. In so doing they proved their loyalty to their Lord.

The Apostles never affirmed that Jesus was coming in their day, but they did state, over and over again, that they were looking, expecting, watching for His Reappearance, as every true Christian from that day to this has been looking

for Him, expecting Jesus to come back. This is the true Christian attitude toward Jesus Christ. It is:

1. An attitude of faith;
2. An attitude of obedience;
3. An attitude of hope (the blessed hope);
4. An attitude of expectant love;
5. An attitude of tranquil peace;
6. An attitude of holiness;
7. An attitude of joy;
8. An attitude that is the great incentive to service.
9. An attitude that transforms the commonplace and turns life into a gladsome song.

Had the Apostles done otherwise than to teach that Jesus might come at any hour they would have been unfaithful to their Lord. Believing in His Coming proved their loyalty, as it is one of the tests of true discipleship. Instead, therefore, of using this expectant attitude of the disciples as an argument against the Second Coming of Christ, and as proof that the Apostles taught that He would come in their day, it is rather the strongest argument in behalf of His Personal Coming, and an unanswerable argument at that. But one of the facts in this connection which we desire to stress is, that *the Apostles never positively affirmed that Jesus would return in their day.*

Much Confusion of Thought

There exists to-day much confusion of thought regarding the Second Coming of Christ. The cause for this is obvious. One of the principal reasons is because the pulpit, in most cases, has been silent regarding it, and the theological seminaries also are disinclined to discuss it. During the three years of the writer's attendance at a certain seminary, he never heard the doctrine mentioned, though the seminary is supposed to be the place where the Bible is studied, and this is one of the most conspicuous teachings in the Word of God. The silence of the churches and the seminaries is due to a number of reasons. The pulpit is somewhat fearful of discussing a question that may appear unpopular. It is so easy to float with the current, and many preachers prefer that to a struggle against error. They seek the line of least resistance. For, let it be remembered, to the world outside, and to the world inside the church, this is rather an unpopular doctrine. It ought, of course, to be the most popular of all doctrines, but a sinning world and a wordly church and pulpit never can love the appearing of our Lord Jesus Christ. To all such this teaching would be decidedly awakening and disturbing, hence the silence on the part of many. It requires piety to teach this revelation and live up to its high and holy demands.

Another cause of the confusion and silence, and it might also be said, of the general ignorance re-

garding this truth, is due to the fact that there are taught a variety of views as to our Lord's Appearing, and most plain people have never taken the time to study closely these various opinions and learn what the Sacred Word says about it, and thus arrive at an intelligent decision for themselves. Many persons do not even know the difference between pre-millennial and post-millennial. They have not examined closely into the above points of view and they hold with total indifference any teaching that presents the Coming as Personal and visible either as pre-millennial or post-millennial. For the sake, therefore, of clarity of thought we shall submit definitions and fully explain the principal teachings regarding the Second Coming of Christ. It is believed that after the reader has studied these he will be in a position to intelligently decide that which is true or false regarding the coming of our Lord.

Post-Millennialism

By post-millennialist is meant a person who holds to the view that Jesus will not return until first the Millennium has come. Those who believe this maintain that the world is gradually becoming better and, under the influence of the Gospel, will finally become so highly civilized or Christianized, that all people everywhere, black and white and yellow, Mohammedans, Buddhists, Confucians, Parsees, Israelites, Brahmans, Athe-

ists, Agnostics, Infidels, will have become followers of Christ—until, in other words, the last human being will have been saved. The post-millennialist believes that as a result of the individual evangelization of every human being the peoples of the earth will have been transformed into a perfect race, a heavenly Christian brotherhood, a perfect socio-religious society that is called in the Bible, the Millennium. And when the perfect state will have come, then the Lord Jesus will return to this earth in Personal Visible Appearance as King to rule over the nations as "King of kings and Lord of lords." This then is what is known as post-millennialism.

Origin and Philosophy of Post-Millennialism

It is of interest to note that this view was foreign to the followers of Christ until the eighteenth century when it

was instituted by Daniel Whitby, an English divine, or proclaimed by him as a new hypothesis, namely, that the Church would prosper and extend until the world should be converted, and this triumph of the Church would constitute the Millennium; and that Jesus would not come until after the Millennium. No wonder that he calls it a "new hypothesis" for he himself bears testimony in his "treatise on Traditions" that the doctrine of the millennium, or the reign of Saints on earth a thousand years, passed among the best of Christians for two hundred and fifty years, for a tradition APOSTOLICAL, and as such, is delivered by many fathers of the second and third century, who speak of it as the tradition (teaching) of our Lord and His Apostles.

For want of space we refer the reader to "The Voice of The Church," by D. T. Taylor, to show the long line of eminent witnesses, embracing Hermas, Justin, and the Martyrs, Luther, Melanchthon, Mede, Milton, Bunyan, Burnett, Watts, Wesley, Toplady, and a host of others, illustrious in the annals of the Church, who, through the past eighteen centuries, have borne overwhelming testimony to the truth of the pre-millennial coming of Christ. (From "Jesus is Coming," by W. E. Blackstone, pp. 23, 24.)

From the above it is clear why post-millennialists seldom, if ever, teach the Coming of the Lord, or, if they do teach it, this great event is always preceded by the Millennium.

The question is, "will the coming of Christ occur before the Millennium, and may it, therefore, happen at any moment; or will it occur after the Millennium, and thus be, at least, a thousand years in the future, as post-millennialists believe." (Blackstone, p. 24.)

To this school the Coming of Christ is "a far off divine event toward which the whole creation moves," and that their business is to prepare the world for it by first bringing in the Millennium. According to this view, the preparation, therefore, and not His Coming is of the greater importance, which necessarily makes this doctrine of our Lord's Return one of secondary value and relegates it to the background. This accounts for the indifference on the part of many Christians to His Coming. Indeed, the American Church is showing far more interest in the return of our soldier boys from France than it has ever

manifested in the greatest event in the future history of man: the return of the Son of God.

This is why the post-millennialist never refers to His Return as "that blessed hope" (Tit. 2:13), and why he considers the Second Advent as rather visionary, and of small concern. The claim is made that the world, in its present state, does not need this message, that its deepest need is a boost toward the natural brotherhood of man. Of course they must admit that, judging by the slow progress the Church has made during the last nineteen hundred years, it will be many millenniums yet before the Lord can come back, before the earth will be turned into a Paradise, ready for the great King, unless, as they say, "the Church universal should suddenly wake up and evangelize the world." Little wonder why this glorious doctrine of our Lord's Return has no power over the vast majority of Christians in America, when post-millennialism has been for a century the view generally presented. *His appearing is the lost hope of modern Christianity.* The powerful incentive to holiness, soul-winning and missionary service which this doctrine brings cannot grip the hearts of Christians. So little interest in His Coming is in evidence that those whose testimony rings out clear and strong on this "blessed hope" are viewed with a bit of suspicion and as a rather peculiar people. They tell us that the Millennium will be brought in through

the preaching of the Gospel plus good clean politics, a League of Nations, perchance, better tenements, hospitals and charitable institutions, through doctors, nurses, philanthropists, trusts, labor unions, secret societies, temperance reform, etc., etc. This is the only vision of post-millennialism.

Pre-Millennialism

By pre-millennialism is meant that the Lord will return before the Millennium, that it will be the manifestation of His power and glory as Son of God and King and Judge that will finally usher in the Millennium. Pre-millennialists affirm that this is what the Scriptures plainly teach, namely that the whole world will not be converted before Christ returns, but that there will be, prior to, His Second Advent, a great falling away, a time of "great distress among nations," and that the man of sin (Anti-Christ) must first be revealed. It was the Apostle Paul who said:

> Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. Who opposes and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not that when I was yet with you, I told you these things. And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doeth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming. Even he whose coming is after the workings of Satan with all power and signs and lying wonders. (II Thess. 2:1:12.)

This ought to settle the question whether the world is to be converted before Christ returns. Listen further to the words of the Apostle in II Tim. 3:1:

> In the last days perilous times shall come.
> Perilous because of the indifference of the professing Church, because of the waxing worse of evil men and seducers, because in the world outside, of a time of fierceness, unrest, confusion, war, as described by our Lord in Matt. 24th chap.,

as Dr. I. M. Haldeman reminds us in his book, "The Coming of Christ," p. 136.

Pre-millennialists teach that the good and bad will be here until the end of this age, the time of the harvest, or the Second Coming of Christ, as Jesus so clearly set forth in Matt. 13:37-42.

There is much loose and foolish talk about the world growing better. The race can make moral and spiritual progress only as men and women are redeemed by the blood of Christ and born anew by the work of the Holy Spirit. Education cannot change the moral nature of man, neither can environment redeem. Better clothes and food and transportation are material advantages; but these things cannot lift the sinning world to God. Social and material improvement are much to be desired, but these things cannot change a bad man into a good man.

The pre-millennial view gives us a true science of history, a proper interpretation of human

events and progress. We believe that God has always been in history, but we also believe that much of history has no God in it. The Devil has had not a small share in the history of our race, and is playing a big part in some of the schemes of our present day. Sin and sorrow and heartaches still make up much of the programme. God can only get into those lives that welcome Him, and many are still slamming the door of the heart in His face. Human history has been an incoming and receding tide. There is no scientific or historical proof that man is any different to-day in nature from what he was thousands of years before Christ came. With what we believe is the passing, and finally will be the complete collapse of the theory of evolution, we shall come back to a more sane view of the history and nature of man. Man hates and loves to-day as he did in the time of Cain and Abel. If the increase in crime proves anything it would show that man has rather degenerated than advanced. In the United States crime is increasing at an alarming rate, and has been for one hundred years, yet in the face of this flowing current of human blood, preachers and teachers are spinning out their false theories of a rapidly advancing civilization. To hear them one would get the impression that they are "only putting it on," in order to appear as optimists, that this is the best front to present in the presence of serious facts which call for a true explanation.

We would imagine, to hear those false teachers, that the birds sing more sweetly to-day than they did in the Garden of Eden, that the rain and sun and atmosphere are more refreshing. But babies were as cunning and sweet and intelligent in the ante-diluvian world as they are to-day in America, and, judging by the decline in the birth rate, our people probably think babies were a bit more attractive and welcome in the long, long ago. We are told that the devilish art of strangling the God-given infant to death, long before it has a chance to defend itself, was unknown to the wicked ancients; and this form of murder is one of the signs of a world rapidly growing better under the influence of modern education and civilization? No, men are ever in nature the same, only as they are saved by the power of God. Life with its joy and sorrow, aspiration and disappointment, progress and retrogression make up the circle from birth to growth and maturity, decay and death. What we need to see are facts and not fine spun theories which misrepresent life. The Word of God has given us the only true picture of humanity and the history of our race.

Just prior to the Great War post-millennialists declared that humanity had made too much progress to ever have another war, and while they were denying the Word of God, the most terrible catastrophe of all time broke loose upon the world. And, for a short period, these prophets

were silenced. But now they are returning to their false philosophy. More human beings, men, women and helpless children were either killed outright or slowly starved to death, as a result of this war, than were destroyed by war during the first eight hundred years of the Christian era. And to-day, when the foundations of society and civilization are tottering, men are shutting their eyes to facts, and crying, "See! See! the Millennium is nearly here! Perhaps to-morrow it will be ushered in!"

Many religious teachers talk as if they had only just awakened from a long, long sleep, and are oblivious to what has been going on and is now transpiring on the earth. Our modern world is on a volcano, and who knows what may happen to-morrow! During the last five years man's sin has caused 14,000,000 men, women and children to go to their graves. Rivers of blood have been shed. The heart of the world is still wrung with grief. God forewarned of all this in His Book, but men are so stupid and blind that they will not see. By the side of this groaning ocean of suffering humanity they think they almost hear the music of the Millennium.

They tell us that the great Allied Nations gave their sons in a sacred cause, and that this was a holy war. Undoubtedly it was, if war is ever holy. But they forget that our enemies say the same of their sacred dead, and that this has been the conviction regarding every war in history on

the part of those who have been called on to mourn for those they loved. But war is war, and "war is hell," and war will continue so long as men are out of harmony with God. No human Leagues will be able to alter the fact. Man dominated by sin has ever failed, but there is coming a day when war will have been abolished, and man's foes will have been put beneath the Conqueror's feet, when even death itself will be destroyed, and that glad day is here when the Great Deliverer returns. The hope of the Church and the world is in the Coming Lord.

When Constantine was converted, and the Roman Empire became, nominally, Christian it appeared to many that the Millennium had come, and that they had the Kingdom on earth. The Church, hand in hand now with the world, plunged into the dark ages, until awakened by God's great prophets in the sixteenth century, who began to proclaim again the comforting hope and blessed promise of the Coming of Christ; and since that time the subject so long neglected, has been studied and preached with increasing interest. Indeed in the last two centuries, it seems to have risen (with the doctrine of salvation by simple faith in a crucified Saviour) into somewhat the same prominence which it occupied in the early Church. God be praised for it. But about the year seventeen hundred a new error crept into the Church, to wit: post-millennialism. ("Jesus is Coming," p. 23.)

We have no space to submit further proof that Christ will come before the Millennium. We here submit a list of a few of the many passages which clearly set forth this fact from various points of view. If the reader still has doubt as to the

heresy of post-millennialism he should study earnestly these passages.

The Anti-Christ is pre-milliennial—see II Thess. 2:8. In Matt. 24:29-31—The coming of the Son of God is said to be immediately after the Tribulation. But this Tribulation is pre-millennial or before the reign of peace. Matt. 24:21; Luke 21:24, etc.; Isa. 24:16-23, and 60, 2, etc. Therefore, the coming is pre-millennial.

The true Church is a persecuted, suffering, cross-bearing people (John 15:19-21 and 16:33) thereunto appointed (I Thess. 3:3) so that "all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12); and this will continue until Christ comes (II Thess. 1:4-10) which precludes any Millennium until after His Coming. We are nowhere in the New Testament directed to look for the Millennium before the coming of Christ, but are taught that evil men and seducers will wax worse and worse, that as it was in the days of Noah and Lot so shall it be at the coming of the Son of Man. (Matt. 13; II Pet. 3:3-4; I Tim. 4:1-2; II Tim. 3:13; II Tim. 4:3-4; Luke 17:26-37; Matt. 24:37-51.) And such is the number of the tares that their destruction before the harvest would endanger the children of the Kingdom. This absolutely precludes the idea of a millennial reign of righteousness in this dispensation.

But while we are not told to look for a Millennium, we are repeatedly and solemnly enjoined to look for the return of the Lord. So again we conclude that His return must be pre-millennial. The millennial kingdom will be a literal reign of Christ on the earth and not simply a spiritual exaltation of the Church.

"A King shall reign in righteousness" (Isa. 32:1; Jer. 23:1-6), "upon the throne of David" (Isa. 9:6-7; Luke

1:32-33), "in Jerusalem" (Jer. 3:17; Zech. 14:16). The Apostles shall sit upon the twelve thrones (Matt. 19:28) and the Saints shall reign on the earth (Rev. 5:10). (From "Jesus Is Coming," by Dr. Blackstone.)

But did not Christ return in His spiritual kingdom at Pentecost as John the Baptist said, "the Kingdom of Heaven is at hand." "At hand." Here is precisely the same as is used in Romans 13:12. "The day is at hand," yet nineteen centuries has passed and still the day has not come. Similarly, James 5:8, "The coming of the Lord draweth nigh," or is at hand—it is the same word in I Pet. 4:7, "The end of all things is at hand." Who would pretend that the word does not at least permit not only the lapse of a long intervening period between the possibility of other dispensations intervening as in last quotation from Peter. (A. C. Gaebelin, in "Our Hope.")

Further Cause of Confusion

Another cause of confusion is found in the fact that the friends who do not believe in the Coming of Christ make this great matter appear as small, narrow, literal, local, circumscribed, or human-like. They say, "It does not seem to be like God's big universal way of doing things," thus they affirm, "this doctrine dishonors the Lord and man's highest intelligence. It seems," they say, "to be out of harmony with the quiet order of God we see everywhere. And because of all this, it is most difficult to believe in a Personal Physical Manifestation or Coming of Jesus Christ."

But what are the facts as to this objection? As to nature and her phenomena we find that God's

plan therein has in it sudden and decidedly abrupt changes, in cyclone, shooting stars, electric storms, and earthquake, when, in the latter case, whole communities are sometimes destroyed. And all this strange phenomena in nature is necessary. Nature seems to be full of the clysmic, the startling, the sensational, all of which is in perfect harmony with the order or plan of God. And why object to the sudden and startling in the higher kingdom when it is part of the Divine plan in the lower order?

This, however, is not the principal cause for the confusion which exists regarding the Coming of Christ. It lies much deeper, and may be discovered in part at least in a false presentation of this glorious truth. For instance, who has not heard the idea expressed that Jesus is coming in a physical body, yet nothing could be farther from the truth. The student is asked to go slowly here, to think with great care, for this matter calls for the most earnest consideration.

To remove this difficulty we start by saying: there are only two bodies in earth and heaven, the *physical* and the *spiritual body.* Men are living in the former, the earthly, Jesus has for the center of His Personality the latter, the heavenly, or the spiritual body, or better, as the New Testament says, the immortal, the glorified body. The earthly, the physical body, is in harmony with the lower order, a perfect vehicle for man's physical environment and earthly tenancy, but

the heavenly, the immortal body, is in perfect harmony with the higher order, the Kingdom of God.

Our Lord's body has the human or physical appearance only, and we are far from certain that it has all the appearance of his earthly body. We must say that there are at least some resemblance, some marks or signs of identity. The nail prints are in His hands, the spear mark is in His side. Thomas saw these. (John 20:25-27.) With this resurrection symbol of the triumph of man over corruption, as seen in Christ, our Lord could enter into fellowship, in a most personal way, with His disciples. He could eat with them and talk with them. So far as the New Testament reveals, it was a body that had a resemblance to the body of His humiliation, but it was not a physical body for it had no blood in it. In this body Jesus could appear and disappear suddenly, but this could not be done in a physical body. There is now in the resurrection body no sign of hunger, thirst, weakness, or fatigue. It had no need of rest. It could now navigate unhindered by gravitation, and move more quickly than the sun-ray, the lightning, or the wireless message. Marvelous body! Glorious body!

Let us not, however, wonder at this new body of Jesus, for it is little more marvelous than some of the remarkable things we see happening in nature. The caterpillar yesterday is the beau-

tiful butterfly to-day. The tiny germ of nine months ago is the charming baby to-day in its mother's arms. Who understands the beauty, wisdom and greatness of God's works? The Apostle Paul says: "There are also celestial bodies and bodies terrestrial" (1 Cor. 15:40), but these bodies are different in nature, function and glory. (Verses 41-50.) There is an onward and upward movement from the mortal to the immortal body in the Kingdom of God. Yet some might justly object to this application of the term, evolution. We do not use it as such. However that may be, we can all find great comfort in the Apostle's sermon on the Resurrection, wherein he reveals the importance, order, method and victory of the new immortal body. (I Cor., chap. 15.) This is also the body the saints will have in the resurrection life, and which is presented more fully in the chapter on The Resurrection. We are confining our thoughts here to the new body of Jesus, and the important bearing this fact must have on the reasonableness, the rationality of the Second Coming, or of His Glorious Appearing. (Titus 2:13.) Let us therefore rid our thought of the impression that the Lord will return in a physical body, for as the Apostle Paul says, "Now this I say brethren that flesh and blood cannot inherit the Kingdom of God." (I Cor. 15:50.) Of this glorious body, belonging to the higher order, into which the saved shall enter, we know absolutely nothing, only that it is

immortal and glorious, indestructible and eternal. But beyond these general facts silence is becoming. It is the symbol through which the Second Person in the Godhead manifests Himself in His relation to man, thus showing us in a never-ending way His own eternal love. We are not saying that Jesus Christ is wholly confined to this body, for being God in nature the attribute of omnipresence must be His. But His infinite Personality and Heart are ever revealed to men through the exalted, glorified human body.

We have dwelt at length on this point, in order to stress the fact that the Coming of our Lord Jesus Christ will not be in a physical, but in an immortal body, and that it is as much in harmony with God's order in His Kingdom that His Son should thus manifest Himself again as is the earthly manifestation to-day on the part of men by means of earthly physical bodies.

God has ever manifested Himself to men in symbols. Nature herself is a vast collection of symbols in which or by which God reveals His wisdom, power and love. Even the work of the Divine Spirit in this dispensation is to reveal to us Jesus, the earthly, human, suffering Jesus, and the Jesus of the Resurrection and the glory and the Second Coming. Man cannot conceive of existence aside from some kind of symbolism. The first Advent of our Lord was in a body which was subject to natural laws, the second Advent will be in a body which is not subject to

natural laws. It will not be a physical body that shall descend to Mount Olivet, but an immortal body, the radiance and glory of which will surround our planet. As He tried to express it to His disciples in Matt. 24:27, "For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of Man be." In verse 30 He adds: "And then shall appear the sign of the Son of Man in heaven"—the sign is the glorified human body. The redeemed will know Jesus by that sign. Here He comes, our real Brother, our exalted Head, yet very God of very God. Let not the thoughtless say that this is clysmic and sensational. Doubtless His Coming will be all that to those who reject Him. But infinitely more than the sweet sun-burst of the morning light is to our awakening vision will the glory of His Coming be to those who love Him—"unto all them that love his appearing." (I Tim. 4:8.)

From what has been said we conclude "that beyond the possibility of a doubt, our Lord intended His disciples to understand, that for some great purpose, and in some visible manner, and at some unknown future time, He would come back again."

This chapter is concluded with some general observations.

1. God did not reveal to His Son when He was on earth the time of His return to this planet, but He did reveal to Him what the state of the

world would be prior to His return, and the signs that shall precede His Second Advent.

Admitting what has been said to be true, does not permit to argue against a Visible Coming, nor to affirm that the time of His Second Advent is not now known to Jesus Christ. Doubtless after He was glorified in Heaven, the Father made clear to His Son the time of His Second Advent.

2. The destruction of Jerusalem of which our Lord prophesied in Matt., 24th chapter, and Luke, 21st chapter, was doubtless intended as a type of His Second Coming, to wit: it would be a time of judgment.

3. That the Second Coming did not occur at the destruction of Jerusalem is known by the fact that there was then no Resurrection of the righteous dead as Paul makes clear will occur at the Coming of Christ. (I Thess. 4:17.)

4. A reign of righteousness and peace did not come to this earth at the destruction of Jerusalem, and such a reign is revealed in Rev. 20:5-6 when our Lord returns, or soon thereafter.

5. Jesus Christ came in judgment to the Jews, as a nation, at the destruction of Jerusalem, but there was no General Judgment of the righteous at this time, as will occur at the Second Coming of Christ. This is the Judgment of rewards, and on the basis of works, and will take place at the Marriage Supper of the Lamb, immediately after the Second Coming of Christ. (I Thess. 4:17.)

6. Jerusalem was destroyed in 70 A.D., but we have a distinct prophecy of the Coming of Christ about the year 95 A.D., the time when John wrote the Book of Revelation. (Rev. 20:6.)

THE HOLY SPIRIT AND THE SECOND COMING

Further, the coming of the Holy Spirit could not have been the fulfillment of the prophecy of our Lord's Return, and for the following reasons:

The work of the Holy Spirit was revealed by Jesus to be:

1. To convict the world of sin because men reject Christ as their Saviour; but Jesus when He Comes will destroy or banish sin. (John 16:8-9.)

2. The Holy Spirit will convict men of their need of righteousness, but righteousness, after the Coming of Christ, will become universal. (John 16:10.)

3. The Holy Spirit comes to convict the world of God's righteous Judgment; but Jesus at His Coming will execute Judgment. (John 16:11.)

4. The Holy Spirit comes to reveal Jesus as Saviour; but Jesus at His Coming will conclude the age of gospel grace. (John 16:13-14) (Rev. 22:11.)

5. The Holy Spirit when He comes does not destroy death; but Jesus will abolish death at His Coming. (Heb. 2:14-15; John 3:8; II Tim. 1:10.)

6. The Holy Spirit works unseen; but the Com-

ing of our Lord will be a Visible Event, when He will be "honored in His people." (II Thess. 1:10; John 16:13; Rev. 1:7.)

7. The sign of the coming of the Holy Spirit was cloven tongues like as of fire which rested on the disciples; but the sign of the Coming of Christ will be His own visible glory in the heavens. (Acts 2:3; Matt. 24:30.)

8. Many of the prophecies of our Lord's Coming were made after the advent of the Holy Spirit on Pentecost, including all these found in the New Testament outside the four Gospels. This fact alone is sufficient to prove beyond a doubt the fallacious contention of the New Theology, namely: that the prophecies of the Second Coming of Christ are wholly fulfilled in the work of the Holy Spirit. The work of the Holy Spirit and the Work of Christ, as revealed in the New Testament, are in a sense as distinct as the office of President and Secretary of State in these United States; and only the misinformed would confuse or identify them as one. One in Nature they are, but not one in function, though working co-ordinatively in the great Trinity of God.

This is the Church Age, not the age of the triumphant Kingdom. This is the Day when the Holy Spirit of God is here to build up the redeemed Church, or the Mystical Body of Christ. The Day of the universal Kingdom will follow the Coming of Christ, when the real King and His Kingdom will be manifested on earth.

Toward this glorious consummation we advance, and thus we pray: "Thy Kingdom come." And while we labor and wait and watch, let us yield ourselves to the Holy Spirit who represents Jesus here to-day, for only can we honor and worship the absent Lord as we honor His Representative. Let Him preside in the work of the Church.

Soon our day of suffering and trial will be over, for the Great King Himself will come, and all will be changed. Our night will be turned into morning, our sorrow into joy, our tears into laughter, our fear into glad Hosannahs! The sound of His voice will not be as the thunders, but resonant with the tones of eternal love, the sweetest music in Heaven. The manifestation of His presence will not alarm His loved ones. The light that shall illumine the world will not dazzle our eyes; it will be sweet and effulgent, softer than the holiest sunset, or the twilight glow; it will comfort and quiet, transform and cheer, for it will be the very light of God. O Day of exultation, for all the earth shall know that the Lord God is here in His might! This, then, beloved children of God, is no time for despair. What if the earth should reek and groan beneath the curse of man's sin, and the blackness of the midnight should convulse our social order, and men should rave and oppress and destroy! Ring out sweet bells of joy! Ring out sweet bells of an eternal emancipation! Ring out sweet bells of a

happy never-ending reunion, for the Lord of Glory is coming for His own!

It may be at morn, when the day is awaking,
When sunlight thro' darkness and shadows are breaking,
That Jesus will come in the fullness of glory,
To receive from the world "His own."

It may be at midday, it may be at twilight,
It may be perchance, that the blackness of midnight
Will burst into light in the blaze of His glory,
When Jesus receives "His own."

While its hosts cry Hosanna, from heaven descending
With glorified saints and the angels attending,
With grace on His brow, like a halo of glory,
Will Jesus receive "His own."

Oh, joy! Oh, delight! Should we go without dying;
No sickness, no sadness, no dread, and no crying;
Caught up thro' the clouds, with our Lord into glory,
When Jesus receives "His own."

CHAPTER VIII

MODERNISM AND THE RESURRECTION

It has been seen, according to Modernism or the modern rationalism, that the Coming of Christ is a continuous event which culminates at death. We shall now examine this theology further as to its teachings concerning the Resurrection. It will be seen to be a denial of the Resurrection of the body. The New Theology teaches that God will never raise up man's body from the dust, in the Day called in Scripture, the Resurrection Day, or the Last Day, and give to man a new, a glorified, an Immortal Body.

Resurrection at Death

The New Theology teaches that the Resurrection occurs at death for both the righteous and the wicked. The late Dr. Clarke says: "If we accept the view of Christ's Coming that has been expressed on previous pages, we shall naturally think that each human being's resurrection takes place at death." (Page 410, Ch. Theo.) Again he states: "It is most probable that the human spirit will arise from death to the life beyond

with an organism adapted to its uses in that life." (Page 409, Ch. Theo.) And again: "It is not taught that Christ's Resurrection added a new element to human destiny." (Page 407, Ch. Theo.) These references furnish us with a clear view of the position of Modernism as to the Resurrection. Let us examine these teachings in the light of Scripture and see if they have anything on which to stand.

There is not a hint in Scripture that the Resurrection takes place at death. Further, we have not the slightest reason to suppose that the New Testament writers attached any other meaning to the Resurrection than the reviving of dead bodies. The term "Resurrection" cannot be Scripturally used if applied only to the spirit of man, yet this is the only sense in which the New Theology uses it. They say that it is the spirit of man and not his body that is raised up at death, not that the spirit dies, but that it passes on or is raised up, having been clothed with the new body or organism at the moment of its departure from the human body. But the New Testament writers never speak of the Resurrection of a living spirit at death; with them it is always the "Resurrection of the dead," something that is dead and not something that never dies. Moreover it is always presented as an event that occurs, not at death, but that shall take place at some future time. If the Resurrection takes place at death, as the New Theology affirms,

then it is an ever-occurring event, a past, present and future event of perpetual occurrence, taking place as often as a human spirit passes out of the body. But, as stated, there is no support in Scripture for this speculation.

To make clear that the Resurrection does not take place at death, and that it has not occurred in the past, but is an event of the future, note the Apostle Paul's words: "Who concerning the truth have erred, saying that the Resurrection is past already; and overthrew the faith of some." (II Tim. 2:18.) It is inconceivable that the Apostle Paul would have used such words if the Resurrection takes place at death. If this were the case, he would have said, "The Resurrection is an event of continuous occurrence as it takes place at death." The only possible conclusion from the Apostle's words is, that the Resurrection had not taken place up to that time, that it is an event of the future. It might be added here, if God decreed the Resurrection to take place at death, why did He make an exception to His universal plan as seen by the time of the Resurrection of Christ?

Resurrection and Second Coming Simultaneous Events

Note further that the Resurrection and the Second Coming of Christ are simultaneous occurrences in New Testament teaching. The New Theology so views them in assigning these events

to the hour of death. But we have seen that these events do not occur at death, hence we must look to the future for both the Resurrection and the Second Coming of Christ. And here the Scriptures blaze the way. The Apostle Paul associates them together in his first letter to the Church at Corinth. He says: "But every man in his own order; Christ the first fruits (from the dead); afterward they that are Christ's at His Coming. Then cometh the end. (I Cor. 15:23-24.) Here are three events occurring simultaneously:

The Second Coming of Christ;
The Resurrection of the Saints;
The End of the Gospel Age.

And this is in keeping with the Scriptures throughout.

New Testament Position

What does the New Testament teach as to the Resurrection of the body? Have we ample reason for believing that God will raise the dead? Well, God has already raised some from among the dead. He raised up Jesus Christ and others. But do the Scriptures teach that there is a Resurrection for all men? To this our Lord replies. He was affirming a General Resurrection and the men of His day marveled, they shook their wise heads and said, "Impossible," or, as our Modernists would say, "unscientific, sheerest nonsense." But to the rationalists in our Lord's day we hear Him reply: "Marvel not at this; for the hour

is coming, in which all that are in their graves shall hear His voice, and they shall come forth." (John 5:28.) The New Theology speculators were a bit shocked at this startling announcement. We can fancy that they ridiculed the Man of the Open Grave, saying: "This fellow is ignorant, he never went to college, he is not familiar with the latest scientific works, he has not brushed up against university men, and is out of touch with modern thought." But we hear Jesus say: "Do not wonder at this, for the time is coming when all who are in their graves will hear His voice and will come out." When He speaks, we shall hear His voice and come forth to Judgment and to Glory. Father will come out. Mother will come out. Loved ones will come out. They will all come out. No one will be missing there. And to put double emphasis on this great event Jesus adds: "And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the Last Day." (John 6:39.) In verse 40 He says: "And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the Last Day." The following facts are clearly revealed:

1. It will be a Resurrection of dead bodies.
2. It will occur on the Last Day.
3. Immortality for the entire man, for body,

soul and spirit, is conditioned on the Resurrection of the saints, and is never spoken of as belonging to the unsaved. The unsaved in Hell have everlasting existence, but they have not an immortal body. They are not glorified. Even the state of their existence is called in Scripture "everlasting punishment," "The Second Death," "everlasting destruction," etc.

Further, we should not overlook the fact that dead bodies were raised up in our Lord's day on earth. When He raised Lazarus He designated to Himself a new name. To assure Mary and Martha of His mission He said: "I am the Resurrection and the Life," that is as if He had said: "I have power in Myself to raise the dead and impart the Glorified Life, the Immortal Life." At the Saviour's death God gave witness to its acceptance as an Atonement for sin, by raising up some of the saints. "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." (Matt. 27:52.)

The Immortal Body

And we should not fail to see that Immortality for the entire man is conditioned on his life in Christ, that is, for body, soul and spirit, and that it is always associated in the New Testament with the Resurrection of the Saints. Immortality

in the Bible, in its relation to man, never means endless existence aside from this Glorified Body, but rather a glorified existence with Christ in the New Immortal Body. This is a truth that should not be forgotten. Dr. Clarke says: "It is not taught that Christ's Resurrection added a new element of human destiny. (Page 407, Ch. Theo.) But over against this New Theology we must place the authority of the Apostle Paul. He says: "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His Resurrection." (Rom. 6:5.) Here then is added a new element of infinite value, namely: likeness to Christ's Resurrection. In other words, the new element added is, an Immortal Body. No hint is given in the Scriptures of this Immortal Body aside from the redeemed in Christ and His Resurrection. As a commentary on this glorious truth, the Apostle again stated: "But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the Resurrection of the dead. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. (I Cor. 15:20, 21, 49.) Again: "And He is before all things, and by Him all things consist: And He is the head of the body, the Church; Who is the beginning, the firstborn from the dead: that in all things He might have the pre-eminence." (Col. 1:17-18.) In the light of these passages, we affirm again

that Christ's Resurrection added a new element to human destiny, namely, an Immortal Body.

Here then is the summary of what we have already learned of the Resurrection:

1. The Resurrection does not occur at death but is an event of the future.
2. Jesus Christ was raised up from the dead.
3. This was the first Resurrection of its kind that has ever occurred in human history, because in Christ we see the first Immortal and Glorified Body of human appearance, a type of the New Bodies which His saints shall have in the Resurrection.
4. Christ's Resurrection was the first-fruits of those who are at rest. In other words, it shows the Saints what they are to be in the Resurrection Body.
5. Being an Immortal Body it was the first of a new race of redeemed men, as the body of Adam was the first of a new race of human bodies.
6. Likeness to Christ means identity with Him in this new Immortal Body.
7. Christ being the Head of the Body, the Church, it follows that the Body must be possessed with the same Immortal Life as the Head.
8. Likeness thus to Christ in the Immortal Body is the ultimate of redemption, in so far as it has been revealed to us in the Word of God.

It was a glimpse of this New Immortal Body which David had when he said: "I shall be satisfied when I awake with Thy likeness." (Ps. 17:15.) As our Lord's death is the basis of our forgiveness and reconciliation, so likewise His Resurrection is the pledge of our Salvation and Resurrection in an Immortal Body.

Only in Christ is man Immortal, that is, in the Scriptural meaning of this term, and as used in these pages. Man exists outside of Christ, but he is not Immortal. If we belong to Christ, that is, if we have been made anew by the operation of the Holy Spirit, if we have been translated out of the kingdom of darkness into the kingdom of God's dear Son, then "This corruptible must put on incorruption, and this mortal must put on immortality." (I Cor. 15:53.) Surely a new element has been added to humanity by the Resurrection of Christ, viz., an Immortal Body. It is clear, therefore, that the New Theology is in conflict with the New Testament in its teaching on the Resurrection.

Paul's Consistency

Again, it should not be forgotten that the Apostle Paul's teaching on the Resurrection is consistent throughout. His words in II Cor. 5:1-4, which in part reads: "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," etc.,

cannot be used as a denial or refutation of his other teachings on the Resurrection, as seems to be claimed by the New Theology. These words by the Apostle Paul are somewhat obscure, the meaning of which is by no means as clear as his other teaching on the Resurrection; nevertheless, they are in no wise a denial of the Resurrection of the body.

If these words can be construed as suggesting the possibility of a new body for man to inhabit at the hour of death, then this new body, or to use the Apostle's words, this "house which is from Heaven" (verse 2), cannot be the Resurrection Body, and can serve only as a temporary organism or vehicle for the spirit of man between death and the Resurrection, after which man will get his permanent, his Glorified Body in which he will forever dwell. By no law or principle of exegesis can we make the Apostle's words here define his idea of the Resurrection Body. Doubtless the idea prominent in the Apostle's mind is that God in His own gracious infinite provision will not leave His child alone at the hour of death, but will fully protect and provide for the wants of the spirit of man at that hour. This is the fact that should be emphasized here in this connection, and not the precise way in which God will do this service or make His provision. The Apostle Paul's words are somewhat ambiguous as to just what he means by this "house from Heaven." One thing is evident that he did not

have in mind the Resurrection Body, and no honest interpreter will so construe them. Some interpreters claim that "this house which is from Heaven" means that God has a dwelling-place for His child to inhabit at the hour of death, in the heavenly world.

Now note, it is this somewhat obscure passage at which the New Theology grasps to help them bolster up their theory that the Resurrection occurs at death, while they brush aside all the other teachings of God's Word on this glorious doctrine. But we ask, why do they thus treat the Bible? The answer is clear. It is the same old story over again. It is an illustration of how the evolutionist uses the Scriptures. This solitary passage is used because, to the new theologian, it seems more in harmony with the theory of evolution than do the other teachings in the New Testament regarding the Resurrection. We have shown heretofore that the evolutionist is consistent with his working hypothesis, his theory of evolution, on which his New Theology has largely been constructed. It is the same illustration over and over again of how these men exalt the wisdom of men above the Word of God. These theologians tell us that the old doctrine of the Resurrection is unscientific; but all such loud-sounding, unproved, and unprovable assertions amount to nothing. Science is totally ignorant of how God works in the world unseen, as it is ignorant also of the processes of life which we see

before our eyes every day. It is futile and foolish to claim that God cannot create a New Body at the hour of the Resurrection, with which to clothe the Spirit of man. While the new theologian denies this old doctrine and refers to it as unscientific, that God should create a New Body at the Resurrection hour, yet to them it is scientific for God to create a new body at the hour of death. Their reasoning on this matter is, that God can do this at the hour of death but He cannot do it at some future time! Oh, the logic, the wisdom, the science of the New Theology! Say, my friend, can you not furnish words sufficiently ironic to fully portray or describe the reasoning process of these scientific new theologians? Congratulations to the profound science of Modernism!

CHAPTER IX

THE NEW THEOLOGY AND THE JUDGMENTS

We shall now take up the doctrine of the Judgment. The New Theology approaches this doctrine as it does all matters relating to future things, not in a reverent attitude toward the Scriptures, to find out what they teach, but in a speculative sort of way, using the Scriptures only in an accommodating sense.

We have seen in our study thus far one fact that stands out prominent in the point of view of Modernism and that is, it is consistent throughout with the evolutionary hypothesis. This philosophy is their working principle, their guiding star, hence every Scripture that appears to be opposed to this principle must be brushed aside, or explained away, or if need be, discredited. For example, if this type of religious thinker finds numerous passages in the Scriptures that teach the very opposite of that which he believes, and only one passage that seems to favor his philosophy, he will ignore the former, however plain they may be, and work his questionable passage, assiduously, in order to help bolster up his teachings. There is furnished a striking illustration of this in the teaching of this

school regarding one of the Judgments, and which we shall take up presently.

Treating the Bible in this subversive manner, and using it only as an aid to defend a certain philosophy is the shame and moral crime of the speculative new theology. In the adoption of any such method of interpretation reason is always made supreme, philosophy the indispensable thing, and Divine Revelation of secondary value. If we keep this in mind we shall understand why men of learning, ability, and some of apparently devout spirit, can teach as they do regarding, for example, the Coming of Christ, the Resurrection, and the Judgments. With this in mind, it is easy to understand why these teachers say, "Jesus Christ comes at death, the Resurrection occurs at death, the final Judgment takes place at death."

Difficulties Removed?

This method of interpretation removes a number of difficulties relative to the facts or doctrines referred to. Adopting the philosophy of evolution simplifies the study. For instance, the preacher and teacher need not now bother about the intermediate state of man between death and the Resurrection—to him there is no such state. And he does not need to think of the Millennium—to him there is no Millennium. To believe in the Millennium, as the New Testament teaches, would be to oppose the principle of evolution, which allows for only a grad-

ual development of the human race, with no sudden changes. Introducing a Millennium might necessitate an abrupt change, outwardly at least, as would the Second Coming of Christ, the Resurrection, and the Judgments, and of course such could not be tolerated by the evolutionist. How smoothly this whole method works for the New Theology advocate. Away old intermediary state, away the Coming of Christ in the heavens, away false Resurrection hope, away old sensational Judgment Day, away all such childish and unscientific notions, for they are out of harmony with the philosophy of evolution! Isn't it sane, simple, practicable, scientific?

Does the Judgment Take Place at Death?

Now, let a close examination be made of the teaching of Modernism relative to the Judgment. This teaching places the final Judgment at death. Dr. Clarke states: "It is certain that one Judgment occurs for every human being in the passage from this life to another." (Ch. Theo., page 414.) Note, this theologian says: "It is certain." We wonder how he knew! He did not tell us. But we are not so sure about it. In fact, there is a big question mark in our thought about the Judgment taking place at death. The apostasy has no place in its speculative theology for any Judgment after death, or some later time. We have the same difficulty in accepting this view we have in accepting any of the New Theology

point of view, and that is, the Bible is not only silent as to it, but the teaching of the Scriptures is opposed to it. That is our trouble. The Bible states one thing, and Modernism states the opposite. That is our trouble. We cannot harmonize the grand old Book and the speculative theology. Perhaps some day we shall be able to do this, when we get more light, when we shall have drunk to our mind's content of the wisdom of the modern school; but in our present state of ignorance we cannot harmonize the modern rationalism with Christ and Paul. Should it be said that the latter are out of date? Who knows but that the New Theology lights are correct?

But let us get down to sense: There is one passage on which the New Theology author bases his doctrines of Judgment at death. Here it is: "And as it is ordained for men to die but once (death being followed by judgment)," etc. (Heb. 9:27.) This passage does not say that judgment occurs immediately at death, but it does teach that man goes into another world in which the next great event for him will be the Judgment of God. By any fair interpretation this is the only possible meaning of these words. And this is in harmony with the other passages which throw much light on this matter. Let a few of these be examined and see what they say.

Teaching of Jesus

What does our Lord say on this question of

Judgment? The New Theology advocates are quick to assert that Jesus Christ is a higher authority than the Apostle Paul. We are assuming that Paul wrote the above passage. Does the great Day of Judgment for man occur at death? Jesus answers: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it." And again, "The Queen of the South shall rise up in the judgment with this generation, and shall condemn it." (Matt. 12:41-42.) Again our Lord declares: "Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment, than for that city." (Matt. 10:15.) The Queen of the South lived nearly 1000 years before Christ but she had not been judged. The Ninevites lived many hundreds of years before Jesus spoke these words, but they had not yet been judged. The people of Sodom and Gomorrah lived nearly 2000 years prior to Christ's time, but they had not yet entered into the Day of Judgment. We could not imagine our Lord using these words had all these people been judged at the time of their departure from this world.

Peter's Revelation

The Apostle Peter writing on this same question of the Judgment says, in referring to the people of Sodom and Gomorrah, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the Day of

Judgment to be punished." (II Peter 2:9.) Here we have not only a special Day of Judgment brought to light, but we have an intermediate state between death and the Judgment, revealed also, that state which Modernists have ruled out. From all these passages and others which might be submitted, the following facts are in evidence:

1. The Judgment does not occur at death. (Matt. 10:15; Matt. 12:41-42.)
2. Judgment will occur at some fixed day in the future. (Acts 17:31.)
3. The Judgment will occur simultaneously for the righteous. (I Thess. 4:17.)
4. There is an intermediate state for man between death and the Judgment. (II Pet. 2:9; Luke 16:23-31.)
5. For the righteous the intermediate state is Paradise, for the wicked it is Tartarus. (Luke 23:43; II Pet. 2:4.)
6. There is a separate judgment for the wicked called the judgment of the great white throne. (Rev. 20:11-12.)

In the Scriptures a variety of names are given to the Judgment, as:

"The Great Day of Their Wrath." (Rev. 5:15.)
"Judgment of the Great Day." (Jude 1:6.)
"Day of Judgment." (II Pet. 2:9.)
"Day of The Lord." (II Pet. 2:10.)

CHAPTER X

MODERNISM AND THE APOSTOLIC CHURCH

The Approach to Our Study

The book of Acts shows us the background of the Apostolic message by giving us the record of the first Christian Church, its spiritual baptism, simple organization, and nature and power over men. Tradition says that Luke wrote this book, the contents of which suggest a rather early authorship, probably not later than 45 A.D. The silence of the book regarding the missionary work of Barnabas may indicate that Luke had not as yet learned of the details of his ministry. It is thought by some that Barnabas labored in remote parts of the Roman Empire, possibly in Africa, and that the report of his labors had not yet reached Luke.

Had the book of Acts a late origin it would probably contain more general information regarding the spread of Christianity. The book is made up of the history of the Church at Jerusalem, and the Apostles' relation thereto, of the great Pentecostal baptism, and missionary work in neighboring regions, and the evangelistic tours

of the Apostle Paul. Luke was a companion of Paul on these journeys.

The Critics in Error, as Usual

The critics have endeavored to show that the Book of Acts was made up of various documents, written, as they say, by different authors and edited or compiled by Luke, to which he added his own account of the missionary work of the Apostle Paul. This, doubtless, is an effort on the part of the critics to cast reflection on that portion of Acts which tells of the great Pentecostal baptism. They say that there is in this book a variety of literary style, and that the use Luke made of the personal pronoun "we" in describing the missionary journeys of the Apostle is not found elsewhere in the book. It requires, however, no argument to show that this contention is groundless, for it is clear to the most ordinary student the extreme to which the critic has gone in his effort to discredit the Bible. The book of Acts bears striking evidence throughout of a single authorship. The critics' argument is faulty. It is not uncommon for the same author to have a variety of style. The present volume contains at least two chapters quite different in style from the rest of the book. Style is conditioned on psychology, physiology, mental moods and the subjects treated. The custom of the New Theology to argue against the single authorship of Acts, on the ground of a variety

of style, as they do against Isaiah and other parts of the Bible, is a profitless business, and serves to discredit the critic more than it discredits the Bible.

Background of the Apostolic Message

In studying the message of the Apostles it is necessary to see clearly the historic background. Luke is a good witness for he was probably near the scenes if he were not actually present where the Apostles had their marvelous experience with Jesus, and he, doubtless, knew at first hand of the revelation on the Day of Pentecost.

With Luke, Pentecost was one of the points of historic origins of the Church, although there are those to-day who hold that the Church had its origin only under the direct personal influence of Jesus. It is true, the symbols of the Church originated prior to Pentecost, as water baptism and the Lord's supper. Jesus had been baptized as, doubtless, were all His disciples—if not by Him then by His direction or under His authority. The disciples also, with their Master, commemorated by "the breaking of bread" the sufferings of Jesus. But it should be remembered that the Church does not consist of outward symbols only, but also and much more of reality, even though the supper and baptism, which were taken over from Judaism and given a loftier meaning, were intended to be permanent memorials in the Church of Christ.

Again: we also find that after the Resurrection, Jesus "breathed on His disciples and said unto them, Receive ye the Holy Ghost." (John 20:22.) But Pentecost was something even more than that. There was yet to be seen and experienced a special baptism of the Holy Spirit. In this connection it should be further observed that there were holy men and women prior to the Christian Era who were filled with the Holy Spirit, who were members of the old Jewish Synagogue; but this was not the Christian Church. The old was an institution largely of outward ceremonies, of types and signs and symbols, comprising within itself one great type of the Christian Church—the Mystical Body of Jesus Christ. There were some great things that were first necessary, in order that God bring into existence the Church of Christ. What were these?

Formation of the Church

The Church was founded by Jesus; but it could not have been crystallized into a great spiritual organism and formal organization and sent on its world-wide mission until certain events had taken place, and, in a measure had been seen and understood. The Church was not built organically but only historically on the Apostle Peter. The Church was built on Christ. When Jesus said, "Thou are Peter and upon this rock I will build my church; and the gates of hell shall not

prevail against it" (Matt. 16:17), He doubtless refers to Peter as the historical character and agent on Pentecost, and to that vision of His own Deity, to that confession of His nature by Peter when he said: "Thou art the Christ, the Son of the living God" (Verse 16); for it was this vision at Pentecost, of the exalted, Divine Christ, that the Holy Spirit used to kindle that mighty moral conflagration that was in its very nature destined to resist all the powers of evil, or against which "the gates of hell shall not prevail." (Verse 17.)

But what were those great events which had to be seen before Pentecost could become a reality and the Church an expanding power?

The Necessity of Jesus' Death

First of all, it was necessary to see that Jesus came to put away sin by the sacrifice of Himself. This was the way He was to conquer Satan and redeem mankind. "For this purpose the Son of God was manifested that He might destroy the works of the Devil." (I John 3:8.) Satan hates the blood of the Cross. The purpose of the interview on the Mount of Transfiguration between Moses, Elias and Jesus was to strengthen the Master and prepare Him for the great struggle with Satan in the Garden and on the Cross.

And behold there talked with Him two men, Moses and Elias: who appeared in glory and spake of his decease which he should accomplish at Jerusalem. (Luke 9:30-31.)

Jesus did not come to reign as an earthly king over the Jews. His Apostles looked for this, and for places of honor in the Kingdom, but Jesus rebuked them, saying: "Ye know not what ye ask." (Matt. 20:22.) In verse 28 He states plainly "the Son of man came not to be ministered unto but to minister and to give his life a ransom for many." The Apostle Peter declared:

> For Christ also hath once suffered for sins. . . . That he might bring us to God. (I Pet. 3:8.)

As Hebrews has it:

> By the which will we are sanctified through the offering of the body of Christ once for all. (Heb. 10:10.)

Jesus therefore came to die. This was His great work, the giving of Himself up as an offering to God for sin.

Resurrection and Ascension Necessary

Furthermore, in order that men may understand the significance of Jesus' death, His resurrection was necessary. And more, His ascension, exaltation, and glorification in heaven, or His being seated in the place of authority, or on the throne of God. All this had first to take place before the Church could be established on the earth.

And all this was necessary before the Holy Spirit could be sent.

This Jesus spake of the Spirit, which they that believe in him should receive: for the Holy Spirit was not yet given; because that Jesus had not yet been glorified. (John, 7:38-39.)

How plain, therefore, is every step in the Divine Plan. Thus has been seen the events which first had to come to pass before the Church of Christ could be formed in the earth.

1. The Death of Christ for the putting away of sin.
2. The Resurrection of Christ.
3. The Exaltation and Glorification of Jesus in Heaven.
4. The Coming of the Holy Spirit.

God is Ready to Build

God is now ready to build His Church; but how is it to be done? It is to be accomplished by the Holy Spirit regenerating those who believe on Jesus, and who call upon God in prayer. (Acts 2:21.) The gift of tongues was given to the disciples on Pentecost to mark the inauguration of this great enterprise, to convict the Jews of sin, the sin of rejecting Jesus (verse 22), and to show the beginning of the dispensation of grace, which is the age of the Holy Spirit. This special baptism could never be repeated, that is, with its miraculous manifestations, no more than the Incarnation of Christ in flesh could be repeated. It marked the beginning of the New Age when God began to incarnate Himself in men, and to deal with them in grace. This, however, in no

way denies the special enduement of the Spirit upon believers in this Church Age, or the baptism of the Holy Spirit.

Church Ordinances, a Place

In the new expansive spiritual power which took possession of the infant Church on Pentecost and transformed it at once into a soul-winning movement, we would not fail to state that the confession of Jesus, or the sign or initiation into the new fellowship and service was water baptism. Immediately upon the conversion of a soul to Christ this confession was enjoined, for it embodied in its ritualism a declaration of all those great events which made the Church a reality, namely: the death, resurrection and Lordship of Jesus. This confession having been made, and by which is declared the remission of sins, the new disciple was now ready for the most sacred expression of his love to and fellowship with his Saviour, as illustrated by "the breaking of bread." In this the sufferings of Jesus in behalf of sinful men is commemorated. (Acts 2:28-41.) Doubtless it was in connection with the surrender of the life to Christ as set forth by water baptism, that the baptism of the Holy Spirit was experienced, though we have one instance later when the Holy Spirit fell upon them prior to water baptism. (Acts 10:47.) Only a few minutes, however, intervened, for Peter at once, following the manifestation of the Holy

Spirit, baptized them into the name of the Lord Jesus. They had previously been baptized by the baptism of John. The proximity of these two baptisms in this instance confirms what has been stated above, that water baptism and the baptism of the Holy Spirit occurs in the life of the believer in Christ at practically the same time, and that the former constitutes in itself the very core of the disciples' confession of Jesus as Lord, and was considered by the Apostolic Church as vital and necessary to full discipleship.

Pentecost Creates the Apostolic Message

It should be carefully noted that there could be no Apostolic ministry until first there had been the Day of Pentecost, with its incarnation of the Holy Spirit in the lives of these disciples, as also without this there could be no Christian Church. The Church is made up of all those who have been created in Jesus Christ anew by the energizing power of the Holy Spirit, or to whom are given a new life. Thus the Apostle Paul says: "Therefore, if any man be in Christ, he is a new creation; old things have passed away; behold all things are become new." (II Cor. 5:16.) The Apostolic ministry is the message of this new life. The Gospel is a message of life; that is why it is a thing of power.

A Striking Picture

Let us look at the picture a moment. Jesus had

been crucified, and laid away in Joseph's tomb. The disciples lost hope and returned to their old callings. But to their astonishment Jesus appeared and all was changed. Their tears have dried, their hope revived, their joy restored, for they had seen the risen Lord. They were different men. Everything was changed. Even to them death itself must have lost its power. But in this time of new resurrection joy, did Jesus send them out on their life mission to preach the Gospel of the Resurrection? Not yet. They were not prepared. What can be lacking to transform these glad lives into flaming evangelists?

This is what they lacked. Not yet did they understand the necessity for His death and resurrection. They did not know that Jesus must ascend into Heaven, be glorified there, and, that to preach His Gospel, the Holy Spirit must become incarnated in them. In other words, they needed a teacher, some one to interpret Jesus to them, for, notwithstanding their joy, He was still a profound mystery to them.

Here then is seen the importance of Pentecost, where the Spirit comes to take up the work which, in a sense, Jesus terminated when he ascended into Heaven, to be our Lord's Representative to men: to interpret to men the love, character, nature, mission or work of Jesus. Our Lord said in speaking of the Spirit: "He shall glorify me: for he shall receive of mine, and shall shew it unto you." (John 16:14.) Now the disciples

have the inner Light, the heavenly Presence who gives the mental and moral illumination to see and understand Jesus Christ.

This then is the background of the Church, and the experiences in which the Apostles were prepared for their great work.

The Vindication of Jesus

But Pentecost also is where we see the real vindication of Jesus, and where the Apostles were set on fire for their supreme task. Here the disciples saw as they never saw it before, that their Master is true. No one on this earth ever made such a claim as Jesus Christ, but Pentecost demonstrated all His claim. Pentecost demonstrated the truth of the Old Testament prophecy, as the Apostle Peter, God's spokesman on that day, made clear. "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." (Acts 2:16-21.) Pentecost vindicated Jesus in the fulfillment of the promise He had made concerning the coming of the Holy Spirit. "And I shall pray the Father and He shall give you another Comforter, that He may abide with you forever." (John 14:16-17.) "But when the Comforter is come whom I will send from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me." (John 15:16.) Pentecost vindicated God who also gave a similar promise

as stated in Acts 1:4: "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father . . . ye shall be baptized with the Holy Spirit not many days hence." Pentecost made clear the truth of all that Jesus had said regarding Himself. He declared His unity with God. "I and my Father are one." (John 10:30.) Pentecost proved it. He said He was the Son of God. (Verse 36.) Pentecost demonstrated that fact. Jesus said it was necessary that He be crucified, raised from the dead, and be glorified, and that then He would send the Holy Spirit. (Luke 17:35; John 15-16.) Pentecost confirms all that. He declared that to Him was given all power in all worlds (Matt. 28:18-20), and that He had a right to command all men, to lay down a programme of world-wide evangelization, for He is the Lord. Pentecost vindicates that claim.

If after the Resurrection there lingered any doubt of the truth of Jesus's words, and the reality of the world to which he had gone, it was banished at Pentecost. Here the disciples were cemented together in the bond of heavenly love. Here the world-wide missionary movement had its birth in the Church. Here the Gospel of salvation was first preached. Here is where the disciples first discovered that they could win the multitude. Here they saw for the first time the meaning of our Lord's death (Acts 2:23), His

resurrection, and exaltation. How vital therefore was the coming of the Holy Spirit, in order to interpret to men the character of Jesus and His mission.

Dr. A. J. Gordon's Testimony

As the late Dr. A. J. Gordon had so admirably summed up this essential work of the Second and Third Persons in the Trinity in the following words:

> Not until Jesus had sat down on his Father's throne, summing up all his ministry in himself "I am he that liveth and was dead and behold I am alive for evermore," did the full Christ stand ready to be communicated to his Church. By the first Adam's sin God's communion with man through the Holy Ghost was broken, and their union ruptured. When the second Adam came up from the Cross and Resurrection and took the place at God's right hand, there was a restoration of the broken fellowship between God and man. . . . The place which the Son had won in the Father's heart he had won for us also. All of acceptance and standing and privilege which was now his was ours also, by redemptive rights; and the Holy Spirit was sent to confirm and realize to us what Christ had won for us. Without the expiatory work for us the sanctifying work of the Holy Spirit in us were impossible; and on the other hand, without the work of the Spirit within us, the work of Christ for us were without avail. ("Ministry of the Spirit," p. 30.)

Bunyan expressed it, in part, this way: "Jesus is now the Throne of Grace for He has become grace enthroned." Guthrie said: "God is a God of order. Jesus ascended into heaven to pre-

pare heaven for us and sent the Holy Spirit here to prepare us for heaven." Jesus Himself said, in referring to Pentecost, "In that day ye shall know that I am in the Father and ye in me and I in you (John 14:20), and greater works shall ye do because I go unto my Father." (John 14:2.) These Spirit-baptized disciples could do what the Lord Himself had done while in the flesh—win men to God—but now, because of His finished work, in much larger numbers. O glorious privilege of the Church of Christ! The Second Person is in Heaven working there for us, and the Third Person of the Trinity is working here in our hearts. Jesus, in a sense, had come back to His disciples in the Person of His Representative, the Holy Spirit, but this is not what we mean by His Second Coming, which shines so brightly on the pages of the New Testament, and of which the Holy Spirit gave special revelation subsequent to Pentecost. Here, then, on Pentecost, in this mighty baptism of the Divine Spirit, is found one of the principal starting points of the Church, as a great moral power, an organized and spirit-filled missionary movement. Pentecost was necessary to give the true meaning to the person, doctrine and work of Jesus Christ, and to give the Church its living message.

Denial by the New Theology

We have seen the meaning of Pentecost and the character of the Church—how vitally the lat-

ter is related to Christ its only Head, and to the Holy Spirit its only life. We shall stop here a moment and remind ourselves of the fact that the New Theology is at war against the Supernatural manifestation at Pentecost, and in the life and work of Christ. We had better make up our minds to marshal our guns and fight our modern battle here to a finish. *It is over the Supernatural,* as stated heretofore, *that Modernism is at war against the Bible.*

We have shown that the Modernist is an evolutionist, and that he has no room in his thought for a miracle, but here is a Church that is established on miracles and the Supernatural. The Incarnation, Atonement, Resurrection, Ascension, Coming of the Holy Spirit, and the Second Coming of Christ, all these, to our understanding, are miracles—a revelation of the Supernatural, apparently aside from natural law. This is why the advocates of the New Theology labor to undermine the miraculous element in the Bible, and to belittle Pentecost with its "rushing wind," and "cloven tongues like as of fire," etc.

Dr. Rall of Denver University, who is typical of this School, says in his "New Testament History," p. 145:

> No one can say that such a miracle should not have occurred [referring to Pentecost] . . . such a gift of foreign speech would have had two possible meanings, one to convince those outsiders, the other to aid the disciples in later

foreign mission work. It failed to do the first and we do find no reference to the latter.

Thus Dr. Rall would have us infer that no miracle was wrought on Pentecost. As a matter of fact it did "convince those outsiders," for were not three thousand of them converted in a day? (Acts 2:41.) Luke also says:

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, etc. (Acts 2:6-7.)

It is clear, therefore, that the Christian Church was established on a Supernatural revelation of God, a revelation that made clear the purpose and character of His infinite love as seen in the sufferings and triumph of our blessed Lord.

A Review

We have seen how the Church came to be, and in this we have learned the secret as to how God builds His Church in every age. It is evident that the first Church had a simple organization only incident to its new life. This first Assembly of believers, or the Church, was so plain and democratic that it appears in striking contrast to the ecclesiastical pomp and show of certain branches of the Church in our day. There is always present the danger that pride in numbers and wealth, with the accompanying feeling of special privi-

lege and aloofness, may take possession of the Ministry of the Church of Christ. History has made it clear that this has been one of the weaknesses of the various branches of the one true Church.

But such was not the sin of the Apostolic Church. They were truly democratic and brotherly. We have seen that the Church consists of a holy fellowship of regenerated, Spirit-baptized believers, built up around Christ as its living Head, and standing for Him, and for the great things He accomplished for men; that this fellowship, with its two simple ordinances—baptism and the supper, or "the breaking of bread," is built on Christ, headed up in Christ, so that it may rightly be called the Body of Christ. We have seen that this Church has, as the secret of its life, the Holy Spirit, which is the Spirit of Jesus, which is the Spirit of God. This then is the starting point, the foundation, and the nature of the Church. We shall see as we proceed how glorious is this Bride of Christ. We can say of this infant Church in the words of Longfellow:

O Child! O new-born denizen
Of life's great city! On thy head
The glory of the morn is shed
Like a celestial benison!
Here at the portal thou dost stand,
And with thy little hand
Thou openest the mysterious gate
Into the future's undiscovered land.

Ministry of the Church

We have little space to discuss the Ministry, only to stop long enough to say, that, like the Church itself, the Ministry is begotten of the Holy Spirit. Who are the Clergy, and how are they made, and are they a self-perpetuating body within the Church? are questions that are all answered in the book of Acts. The Clergy are called and ordained of God, and the various local churches recognize the call and work of the Holy Spirit in those lives, and approve their separation to service.

Hands are laid on these men in recognition of the call of the Spirit. The Holy Spirit is Sovereign in this business, and the Church and Clergy thus recognize His sovereignty. *He calls and ordains whom He wills.* The Church, co-operating with Him, or better, in grateful recognition of His own work, sets apart certain men to teach and preach, and to serve in lesser capacities.

The Only Apostolic Succession

How clear a revelation of this we have in the first Church at Pentecost. An Apostle was to be chosen; but how was it done? It was not done by the Apostles holding themselves aloof from the Church and electing him; but by both the Apostles and the Church co-operating together in prayer and deliberation, under the guidance of the Holy Spirit. They evidently believed in congregational church government, for the one hun-

dred and twenty disciples voted on the choice of a successor to Judas in the Apostolic office, the highest office in Christ's Church. Even the Apostles were perpetuated by the Holy Spirit, working through the Church, and not by the Apostles themselves. The Ministry of the Church therefore is not a self-perpetuating body. Their act of ordaining is simply the outward recognition of what the Holy Spirit has already done in the God-called person, and as expressed by or through the Spirit-baptized Body of believers—or true Church of Christ. Note carefully the words used in Acts 1:23-26 to describe the government of the Church, and method of the Holy Spirit in selecting an Apostle.

Electing an Apostle

First, they had a prayer service,

> And they prayed, and said, Thou, Lord, which knowest the hearts of all men, Show whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, . . . And they [the entire body of the disciples] gave forth their lots [or expressed their choice by vote]; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

No Self-Perpetuating Ministry

There is no self-perpetuating Apostolic succession of Ministry in the Church. The true Ministry is a succession of the ever present work of the Holy Spirit, who imparts spiritual gifts to

the members of Christ's Mystical Body. Here is where we find the only true succession, namely: the regenerated Church, made possible by the work of the Holy Spirit, who is always creating souls anew in Jesus Christ. We are justified therefore in calling this the glorious and never-ceasing Apostolic succession of the new life in the Church or Body of Christ. This succession cannot be simply ecclesiastical; it is always spiritual. The ecclesiastical is a part of the fruit of this spiritual succession.

And this succession of regenerated souls is as real in the laity as it is in the Clergy. Without this new life neither laity nor Clergy could possibly be members of Christ's Mystical Body or His Church.

From this new life in Christ which makes up His Church there springs forth spontaneously, as it were, the God-called men to teach and preach the Gospel. Upon one here and another there God lays His hand.

We have striking illustrations of the above in the Word of God, but for our present purpose we shall refer to only one, which is found in Acts 13:2.

> As they ministered to the Lord and fasted and prayed, the Holy Ghost said, *separate unto me* Barnabas and Saul for the work whereunto I have called them.

The Church was the spiritual organism through which the Holy Spirit revealed His will for Barnabas and Saul.

The Church Identified

It is clear that we have identified the true Christian Church, its Ministry and government. The Pastors, as we have them to-day, or the Elders, or Bishops (for these all have the same significance in the Greek from which they are derived), simply mean the overseers, the shepherds, the leaders of the local churches of Jesus Christ; and the Teachers and Evangelists—all these are the servants of Christ in the churches, and whose work it is, in part, to ordain those whom the Holy Spirit has already called and ordained to preach the Gospel as manifest by their spiritual gifts.

The Pope of Later Origin

It should be said that there was no Pope in the early Church. Later the Bishop, or Elder, or Pastor, in some cases, as the churches multiplied in many parts of the Empire, were separated from their work as the shepherds of local flocks, and were given by their brethren the Clergy, doubtless after consultation with the local churches, the general oversight of all the churches in a district or province, which geographical section was, later in the centuries, called a diocese. The Pope came into existence in the fourth century, and serves as an illustration of the danger of the Bishop of one diocese arrogating to himself special right *because of the prominence of the Metropolitan Bishopric,* and

thus assuming an unscriptural lordship over God's heritage, in violation of the Divine Plan of government for the Church. God has no room for an ecclesiastical autocracy in His Church for all are brethren. Christ is the only Pope. The Holy Spirit is His only Vice-gerent on earth. He said:

> But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father . . . for one is your Father which is in heaven. Neither be ye called Masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. (Matt. 23:8-11.)

Where then is there any authority for a Pope, or for calling men "Holy Father?" etc. Not in God's Word. This is mentioned here because it is vital, and shows the sad departure in history from the simple spiritual brotherhood of the early Church. So far has the Roman Catholic branch of the Church departed in their doctrine and practice of the so-called Apostolic succession, that they do not even view their own people as members of the Church. They are only "The Faithful." To them (the ecclesiastical side) it is the hierarchy only that constitute the Church, from Pope down to parish priest. And, of course, all other branches of the Church of Jesus, as Presbyterian, Methodist, Baptist, Episcopalian, etc., are only "sects." This unchristian position is a serious and lamentable error, and con-

stitutes one of the unpassable barriers to any outward organic unity among these churches of Christ, as it creates one of our most serious political problems.

But we have seen that the Ministry is created by the Holy Spirit (Acts 20:28) and that this true and only Apostolic succession has been identified as the entire regenerated Body of Christ—the true Church in every age. No truth is worthy of more careful study to-day than the work of the Holy Spirit in forming Christ's Church. Heresy can lay its chilly hand of death upon Christ's Bride only when the Holy Spirit is grieved, ignored, or forgotten. May we not only say: "I believe in the Holy Ghost," but may we wholly yield to Him, and in the words of Charles Wesley pray:

> Leader of faithful souls and guide
> Of all who travel to the sky,
> Come and with us, e'en us abide,
> Who would on Thee alone rely;
> On Thee alone our spirits stay,
> While held in life's uneven way.

Recapitulation

So far as the Church has any government—and it has a real government—it was the government of the whole Church, or as they expanded, of the various churches in co-operation with their Pastors or leaders, and all under the leadership of the Holy Spirit. The great formal worship and organization, as we see it develop later, and as

we see it to-day in certain churches, notably the Protestant Episcopal and Roman Catholic Churches, were the result of the growth of centuries, and is foreign to Apostolic Christianity. If there had been any form of government that took precedence over all others, in this early Church, it was the blending of congregational and presbyterian and episcopal—primarily government by the entire body of the Church, directed by the Holy Spirit.

Wherever we have regenerated souls who are led of the Holy Spirit, and teaching the true doctrines of Christ, observing His ordinances, and thus bound together in a fellowship for the purpose of furthering His cause, there we find the true Apostolic Church, the Church whose continuous creation and extension do not depend upon a line of ecclesiastical descent, like the perpetuation of a royal family. Christ's Church is His people in fellowship and work with Him. The ecclesiastical organization which developed in the Roman Catholic Branch, in centuries subsequent to the Apostles' time, cannot illustrate it. By this, however, we do not mean to say that God has not and could not use this organization, provided it be a part of His regenerated Church, and teaches Christ's doctrines, and does its work in the spirit of Christian brotherhood and love. But this organization is not in itself the Church of Christ, apart from the other members of Christ's body, for the Church is one, and is a

spiritual regenerated organism. Its descent and growth from Jesus down to this day has never been broken. The secret of its continuance is its own inherent life. This true Church has always been present in the Roman Catholic Branch, the Greek Branch, and later in the Protestant Branches which arose, or came into being because of a desire for a Church more holy, more pure, more brotherly, more free—separate from any alliance with the State or world. And there were times and places when and where this true Church has existed outside of all these great Branches. God's work is a work of life, and is not a matter of mere forms and organizations, for, as stated, these are only incident to His Church. Doubtless they are necessary somewhat as the scaffold is necessary to the erection of the structure.

The Ministry of Divine Appointment

It should not be inferred or believed from anything that has been stated regarding the Ministry in Christ's Church that these holy God-called and God-ordained men are on an equality with all other members of Christ's holy Church. They occupy the same position in grace, but not in service. Like the laity they both are sinners saved by grace; but to these God-ordained men, to teach and preach and labor as the local leaders of the various churches, have been given a unique and special authority in the affairs of the

Church. It is God's plan that through these men the Holy Spirit shall guide into the knowledge of the Truth, and into the aggressive forward movements of God in the world. And the local churches should everywhere recognize this fact, and love, honor and hold in highest esteem those whom God appointed to minister to them the riches of Christ. If it be objected that this view of the Clergy creates a "class of rulers" in the Church, our only answer is that the New Testament is alive with the fact that God Himself is responsible for the special creation of this "class," if we wish to so designate the Ministers of our Lord. God has set these men over the churches, separated them from other pursuits, and ordained them by His own mighty Spirit to preach the Gospel and direct under the Chief Shepherd in the affairs of His Church. Of course, all this is to be done under the leadership of the Holy Spirit as He manifests Himself in the churches, and as He gives special guidance to the Ministers of our Lord Jesus Christ.

The writer has never seen God's cause prosper in the local churches when the authority of the Ministry was ignored or opposed in spiritual matters; but he has seen glorious revivals of religion break forth when the church recognized this spiritual leadership and co-operated with the Holy Ghost and the Pastor of the flock. This great truth needs fresh emphasis in these times when the spirit of anarchy is abroad in the

world, and at times manifests itself even in the churches of God. One of the dangers which besets Protestantism is that we forget this, and by our extreme individualism destroy the very cause we profess to serve. There must be leaders in the churches of Christ, and through these, as also through the sanctified and Spirit-filled Body of believers the Holy Spirit does His work. If this truth had not been ignored many of the little bands of believers we see to-day, isolating themselves from the great Branches of Christ's universal Church, would never have come into existence to add further schism to the Body of Christ.

The Church in Service

The new life was given to the Church for various purposes, but especially to be lived out before men. The follower of Christ is a citizen of heaven, and it is his business to reveal to men the dignity and worth of his new citizenship. (Eph. 2:19.) His Lord is in heaven and he must truly represent Him. (Col. 4:1.) When the world sees a Christian it must get a little glimpse of heaven. (Eph. 3:15; I Cor. 3:17; Eph. 1:4, 5:27; I Pet. 1:15, 16:3-11.) The Holy Spirit can make all this gloriously possible. He has great and numerous gifts and graces of the new life to bestow upon the followers of Christ, as is seen in the 12th, 13th and 14th chapters of first Corinthians. The Holy Spirit Himself is first to be

received by faith, as the Representative of Jesus, on the authority of God's Word, after which He imparts the riches of Christ. The Christian must wholly yield to Him, and be filled with the Spirit of God. (Eph. 5:18.) The New Testament is alive with this truth. The Apostle speaks plainly of this surrender, and then of the comradeship with the Holy Spirit in this way: "For it seemed good to the Holy Spirit and to us." (Acts 15:28.) Thus the Church was called to a high and holy service and fellowship.

Before the disciples, lay an Empire of 100,000-000 souls, sunken in iniquity and social corruption. This vile state of society must be changed. Idolatry was universal and must be destroyed. These disciples faced their task like martyrs as they were.

The temple of Aphrodite at Corinth had a thousand women attached to it who were giving themselves to a life of shame as part of the service of the goddess.

Christianity (not simply religion), the real militant type of that day, had the task of winning these, and many others like them, for Christ, of so changing character that, as the Apostle said, it would be a shame now to even speak of these things (Eph. 5:12), much less to do them.

Making Jesus Real

But what was the chief work of the Holy Spirit in the Church? It was to make Jesus real. Jesus

is the only Saviour and must ever be seen as such. (Acts 4:12.) It is impossible for men to understand and love Him, only as they are taught by the Spirit. (Isa. 54:13.) No Modernism, no New Theology can destroy Christianity so long as men and women yield themselves wholly to the Holy Spirit. This was what Jesus meant when He said of His Successor:

> But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me. (John 15:26.) Howbeit when he the Spirit of Truth is come, he will guide you into all truth; for he shall not speak of himself . . . and he will show you things to come. He shall glorify me; for he shall receive of mine and shall show it unto you. (John 16:13-14.)

It would appear that it is the Holy Spirit in the follower of Jesus who is to be the preacher, the witness for Christ, for Jesus said: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." (John 16:8.) What a great Companion!

Here is a truth that we are not emphasizing as we should: the fellowship and leadership of the Spirit of God in the Church. It is only the Holy Spirit who can write a biography of Jesus and make Him known. Were it not for His Presence our Lord would long ago have dropped out of the thought of men as a great moral and spiritual power in the world. Men would have forgotten

Jesus as they forget their beloved dead. They would think of Him only as they think of Mohammed, Buddha, etc., as a saint and great teacher and leader, but they could not love Him as Saviour and Lord. *It takes God to interpret God to men.* The Apostle Paul gave a remarkably clear commentary on this fact when he said:

> For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given us of God. (I Cor. 2:10-12.)

Why should not this be so, for the Christian is the temple of the Divine Spirit. (I Cor. 6:19.)

Applied Christianity

To life in all its perplexing problems the message of Christ must be applied, to the so-called social, political, and religious life. In fact there were no distinctions of this sort made by the Apostles. To them all life was sacred; there was nothing secular.

The message must be applied to the family life. Christianity exalted womanhood, and revealed the sanctity of the marriage relation. It taught parents to love their children and children to love their parents, and servants and masters to be true to each other. Here as elsewhere the law of love must be supreme. Christians must love each

other. The measure of love for the brethren is the measure of Christ's love for us. (I John 3:16.) They are to have Christians adjudicate their differences, and not to go to law in Courts where Christians do not preside as Judges. (I Cor. 6:1-4.) On the Day of Pentecost when the Holy Ghost implanted in their hearts the Saviour's love, so rich and holy and pure was their love for their brethren that they sold their properties and laid the money at the Apostles' feet, to be distributed to their less favored brethren. Their possessions became a common fund in which all shared equally or as each had need. The Church is now at work in living, holy service, and the new life is manifesting itself to men. Here was a social revolution without bullet or bayonet, and in this holy, helpful life we find the solution of all human problems.

It is worthy of special note that it is in connection with this lofty service that the Holy Spirit speaks through Luke and says: "And they continued steadfastly in the Apostles doctrine" (Acts 2:42), as much as to say that this generosity must have been taught and enjoined and later approved by the Apostles. There was no need of a magnetic speaker or a professional beggar to draw out their gifts. Because the Holy Spirit was Sovereign in the Church, their generosity flowed out of others in need. (II Cor. 2:21.) These disciples were putting into practice the new commandment of Jesus that they

love one another. (Luke 6:27, 32, 35; Rom. 13:8; Gal. 5:14; I Thess. 4:9; I Pet. 1:22; I John 3:11, 4:7, 11.) They were now learning of "the love of Christ which passeth knowledge" (Eph. 3:19), the love that gave Jesus to die.

Thus we have taken a glance at the beginning of that mighty institution, the Christian Church, the secret of which is God Himself who has come to redeem men and dwell in them, but which the New Theology of Modernism would interpret as a product of evolution, and not of a special revelation and redemption.

CHAPTER XI

THE CHURCH AND ITS MESSAGE ONE

We have seen that the Church with its holy worship does not depend upon a form, that it is a spiritual brotherhood or organism we are dealing with, and not a mere formal organization. Any form of worship, or even organization, is only incident to the Church itself. In this holy mystical body of Christ, in this Fellowship of the "Apostles and Martyrs," in this Communion "with God, of the sanctified," in this "Temple of God's true spiritual worship," in this "Participation of His promised presence," in this "Flock that He feeds," this "Fold of His watchful care" we find a unity of purpose, message, doctrine and life. We have seen that it was a fellowship around Christ and His doctrines, under the influence of the Holy Spirit.

The Message Its Unity

On all the great truths of Christianity we find that the Apostles were a unit. True, there were some minor differences as to non-essentials, and which were quickly righted, as circumcision, holy-

days, eating of meats, etc. It was Christ's doctrine and, as to all essential truth, there was no conflict, no difference of opinion, for differences regarding Christ, His work and doctrines, could not exist in such an atmosphere. Had one of their number denied any Christian fundamental truth as, for example, the atonement for sin, confession of sin, forgiveness of sin, sanctification or holiness of life, the resurrection, the presence and leadership of the Holy Spirit, the Lordship of Jesus, and His second coming, such an one would quickly be separated from them.

Discipline on Basis of Doctrine

John was the Apostle of love, yet it is he who voices the strictest discipline of the early Church, as to the matter of teaching sound doctrine. He says: "For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth and abideth not in *the doctrine of Christ,* hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds. (II John 7:1.)

There is no mistaking this discipline. Fellowship with a Unitarian, or with those who deny the Incarnation, is forbidden. They are forbidden to visit him in his home, preach in his pulpit, wish him God's blessing, nor permit him to even enter their homes, lest, as the Apostle of love says, they become sharers in his guilt, or "evil deeds." We find that the Apostle Paul endorsed the position of John in this matter, when he said: "But though we or an angel of heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:9.) There was no "pussy-footing" with false teachers in the early Church. Would to God we had to-day their measure of love, their courage, and loyalty to Jesus Christ.

From this we see how the Apostles viewed the danger of doing aught that would in any way compromise the position of the Church as to the true doctrine of Christ. Here also the Holy Spirit must be sovereign. We have seen that the Spirit's work is to reveal, interpret, magnify and glorify Jesus in the Church, and any recognition of false teachers "Who deny that Jesus is come in the flesh," or who deny the Incarnation, or support sentimentally or in any way any false teacher who denies the great doctrines of Christ, or any one of these doctrines, is strictly forbidden, for such an one is at war with the Holy Spirit.

Every Doctrine Sacred

It is not too much to say that the Apostles viewed a denial of one doctrine of Christ as a denial of all. Suppose, for example, one of them had affirmed that Jesus, in His sacrificial death, had not made full provision for the putting away of sin, that is, for its forgiveness, that would be thought the same as a denial of the Resurrection or the Second Coming, or a repudiation of all the doctrines of Christ. Each doctrine was an integral part of all the others, related to them in one complete Revelation that cannot be broken. To cut one doctrine out would be like pulling one finger out of the hand, the hand henceforth would be marred and imperfect.

Christ and His Doctrines One

Further, in a very important sense, the doctrines stood for Christ and must stand or fall with Christ. For instance, could the Pentecostal revival have been possible, had Peter stood up and denied the Atonement through the blood of Christ, or the Resurrection, or His exaltation in glory, or His coming again? No, there never could have been a baptism of the Spirit had Peter slighted, or slurred, or ignored, or denied these truths. The doctrines of Christ, as to these matters, and the prophecies concerning the same, constituted, so far as the record in Acts tells us, the substance of this great sermon. He is benighted indeed who talks against doctrinal

preaching, as if there were a Gospel of Christ made up of other than doctrine.

Passed Christ's Doctrine On

The Apostles taught the Christian doctrine as they received it from Christ, and passed it on in their writings and oral ministries to others, and thus to succeeding centuries. The Church was built around the following:

1. "Jesus Christ has come in the flesh"—or the Incarnation.
2. "Jesus Christ died for our sins according to the Scripture," or the Atonement.
3. The Resurrection is proof of His Lordship and Deity. "For to this end Christ both died and rose that He might be the Lord of the dead and the living."
4. The regenerating and sanctifying work of the Holy Spirit.
5. The mediatorial work of Jesus as our High Priest and Intercessor before the Throne of God.
6. The Resurrection of all men to judgment.
7. The Second Coming of Christ.
8. World-wide evangelization.
9. The final coming and triumph of the Kingdom of God.

Doctrines Their Unity and Mission

The world mission of the Church is the result

of a great cause, and Jesus Christ as a living Fact is that Cause. Here we find in this early Church the harmony and unity we need to-day. We are deeply in need of this same holy fellowship, and of this love for the Church and the Truth, *for all the Truth,* and the zeal to teach it.

When the Apostle Paul was about to leave Ephesus he indulged in a personal commendation of his ministry in these words: "Wherefore, I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." Then he adds this wise warning to the Elders or the local Pastors: "*Take heed therefore unto yourselves and to the flock over which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood.*" (Acts 20:26-28.) This Apostle was no compromiser, no trimmer, no time-server. He had no apology for any one of Christ's great doctrines. What an inscription for a preacher's tombstone: "He preached the whole counsel of God."

A New Testament Illustration

Before concluding this message an illustration will be given as to how the Christian doctrines worked in the ancient center of the world's culture—Athens. The Apostle Paul was the preacher. He was laboring at Mars Hill. His

meeting place was the Court room, his audience was made up of the scholars of Athens. What did this Apostle preach? After a tactful introduction on Creation and God's good Providence for all men, he plunged into his real message which was about Jesus, the Resurrection and the Judgment. It was a new, strange and startling message, but not much more startling were it preached to-day in many of our pulpits. The philosophers, the rationalists, the Modernists, the New Theology advocates of that day were present. They listened courteously to the Apostle until he got into a discussion of the Resurrection and God's judgment for man's sin. Then the scholars and critics became restless, waxed hot at this sensational fellow, created an uproar, and broke up the meeting. Exit Paul! What a tribute to the great Apostle. And what a tribute it is to a preacher in any day to create a similar uproar in his congregation where the true Christian doctrines have not been heard. There is always something sensational in the Gospel of Jesus, something arousing, awakening, striking, commanding. The Gospel of Christ is a living and not a dead thing. There is power in it—God's power.

The Result of Doctrinal Preaching

But what was the result of this sermon? The Apostle "was forced to leave the Court." Some of the brethren would be forced to quit their

pulpits to-day if they thundered out the whole Gospel, or else they would witness the mightiest religious revival of their ministry. Try it, brother. Preach "the whole counsel of God." Imitate the old-time preachers of the Apostolic days. Preach the old doctrines, and you will soon experience a time of refreshing. "True preaching will inevitably produce a revival or a riot." It was so with the Apostle Paul. And what then? There were, however, some who joined the preacher. No true minister will lack a following. These who followed became believers in Christ. "Among them were Dionysius, a member of the Court (possibly a lawyer or a judge), a woman named Demaris, and several others." A respectable ingathering from the preaching of one sermon on the great old doctrines of Christ, more real conversions than the Modernists have made in a generation of preaching of moral platitudes over the divinity of human nature, sociology, social redemption, and the religious base in the modern sinner. Dionysius, we are told by Eusebius, "became the first Bishop (Pastor) of Athens and suffered martyrdom." This sermon on the old doctrines produced a church, a diocese and a Bishop. Talk about results! O, that we could read aright the history of Christ's Church! The conversion of the Roman Empire gives eloquent testimony! A whole nation burned their idols and fell captive at the pierced feet of

Christ, to place all the laurels of praise upon His thorn-pierced brow.

The New Gospel of Modernism

But we have on our hands to-day a new gospel of Modernism, called, the New Theology. "How many sermons have you heard in your church during the last twelve months on salvation through the work of Christ on the Cross?" was the query asked of a thoughtful member of a large church. "When our pastor candidated he preached on the Atonement, for he knew that we are an orthodox church, but for years he has never touched on our Lord's death." "Is he orthodox?" "O, yes, he is orthodox." "How often has he preached on, How to get saved?" "He never touches on that matter." "Well, how about the resurrection?" "He gives a sermonette on that on Easter in order to be in fashion." "I suppose you get some comforting messages on the Coming of Jesus?" "It is twenty years since we heard a sermon on that precious truth. Our pastors seem to be afraid of it; but my heart longs to hear it; I find much about it in my Bible, and I believe it."

The above is a true history of many a pulpit. Modernism has silenced many of the pulpits, locked the lips of the preachers, and blinded them to the message of the gospel of Christ.

A Wise Layman

On Staten Island a noble layman went one

Sunday morning to hear his pastor, and to his surprise the wise man in the pulpit tried to explain why he did not believe such and such a book in the Bible. Upon hearing the attack on God's Word, this layman with his family arose and left the building. His pastor was concerned and called on him and said, "I saw you leave. I was fearful some one was ill." "No one was ill, but I made up my mind long ago that I would never sit and listen to any man deny the Word of God. I shall never hear you preach again."

This noble layman was courteous regarding the matter. We wonder whether the Apostles would not have protested in even a more vigorous fashion had they been there. It is true that God expects His people to rebuke openly these teachers who deny His Truth. Surely, the least we can do is to withdraw at once from the service, for we are forbidden to fellowship with such. Some martyrs for the Gospel are needed in America to-day.

How to Destroy the New Theology

One of the ways to help defeat Modernism is to get the Theological Seminaries and Colleges and Pulpits to take up afresh a study of the early Church. God has given a pattern for the churches to-day in this old first Pentecostal Church. We need to make a fresh, deep, earnest study of this Church. By patterning after this Ideal no church can fail in its mission. Any

church that stands for similar things is standing four-square to every wind that blows. Science and philosophy could not affect the message of such a church, and doubt could not exist in its missionary atmosphere. Modern schemes of social redemption, as a substitute for the Gospel, this church would spurn away. It is the Spirit-filled church, and that church is the greatest social and upbuilding power.

Social Redemption a Farce

A lifeless church resorting to the gospel of so-called social redemption, in order to revive its passing life, is like a physician resorting to oxygen to save his dying patient—it is a case of desperate need. But the message of Christ's redeeming love can destroy the disease of doubt and false doctrine. Modernism secularizes, enslaves, destroys, but true Christianity spiritualizes, builds up, emancipates and ennobles the Church. Here then is our task, to save the churches to-day. Only the Old Theology of Jesus and His love can do it. If the orthodox churches do not arouse themselves to this great service, then orthodoxy also will become an empty, hollow formality, denying the power of the Gospel. Like the old church of Pergamus our doom will be that of the ancient Modernists; we shall dwell where the throne of Satan stands. The New Unitarian Theology strangles and prostrates the Church, making it a helpless thing,

like a ship that has been broken by the storm and cast a wreck upon the shore.

Concluding Thoughts

We have endeavored to give a true statement of the religious crisis in the religious world, or the conflict between Modernism and Christianity. We have tried to be fair, to present facts, to appeal to the intelligence of men. We have seen that the enemy is subtle, unscrupulous and resourceful, that he is marshaling powerful financial forces to help him back up this Satanic propaganda. Not in the history of Christianity has such a responsibility rested upon the true followers of Christ.

One of the greatest dangers lies in a timid leadership in pulpit and pew. Many know their duty but they hesitate. The element of warning is absent in their ministry. Men are feared more than God. Many have submitted to the temptation to be on the popular side. But, if need be, the business of the pulpit is to be unpopular, and to create opinions, convictions, and lead men. Thought to-day appears to run in waves, fad-waves, fad-ideas, and oft-times the university and pulpit are caught in these currents and carried on with the tide of public opinion. Some think that this is the operation of evolution; but it is only the latest idea, or book, or theory, or hypothesis, or speculative hobby, advocated by Professor So and So, etc. And the business seems to have

become hypnotic. Even many of the teachers in the preparatory schools have been inoculated by this germ of Modernism, "broad mindedness," gas! gas! This is the fatal disease that has slain Germany, and that will conquer America, unless we lead the people up to Jesus Christ, and onward to the Word of God.

Why This Book Has Been Written

It is hoped that by this message help will come to the churches and institutions of learning. We may not understand the subtle temptation of the modern teacher, but we believe we know somewhat of his problem. We do not ask him to abandon research and reason, but to see that God's Truth is higher than man's reason, and that his submission to God's Revelation as given in Jesus Christ will result in the highest culture. We plead with the teacher to rise up to the heroic faith of the fathers, to seek for his own life the spiritual baptism that gave us the Christian Church—our best—that he in turn may enrich others and pass on the legacy to coming generations.

We have not, by any means, lost faith in the teacher, nor in the noble army of young men and women in our institutions. What we desire to do is to bring to them the great vision and conviction, the joy and strength of a living faith, and to call them on to the larger and greatest tasks. We want to see the University return to *Funda-*

mental Things, to the *Great Realities,* to an *Apostolic Faith and Vision,* to a type of consecration to God and His Truth that shall safeguard our education, create a holy brotherhood, save and transform the coming generations, and thus radiate a light upon all mankind.

A Living Message

This is a living message. It was born of a great conviction. As these words were being written, memories of the past came in like a flood, of the vast army of Saints and Martyrs who sealed their testimony by their blood. These seemed near to help and cheer. This, therefore, has been a sacred, a holy service, and God cannot send it forth in vain. To the inspiration of His eternal Truth, and the Deity of His own beloved Son, we dedicate this volume.

As we wrote we were not unmindful of the noble men and women who are the financial supporters of our institutions at home, and our missionary work abroad—those who give large treasure to the cause of furthering the Church of God. Much depends on them. It would seem that this message could well be written for these alone. They have their great and subtle temptations. They want to serve their generation well; but they are perplexed. Where shall they bestow the Lord's goods? Many of these noble men and women have seen that Modernism is undermining our Christian education at home and abroad, and

their hearts are wrung with grief. This message will help all such to understand more fully their obligations. They will now see that they cannot afford to support those churches, missionary societies, and educational institutions that, in any way, defend or are in sympathy with the modern religious apostasy. They know now that the subtle Unitarian propaganda of the New Theology will destroy our work abroad as at home. And further, these friends, we believe, will be helped to speak out more boldly, to say with the Psalmist: "Lo I have not refrained my lips, O Lord, thou knowest." (Ps. 40:9.) These, we trust, will make a firm and emphatic protest, and demand that the teachers and preachers of Modernism *must go* from our churches and educational institutions.

A Task of Joy and Sorrow

But the task though sacred and holy has been mixed with sorrow. If this were a movement against infidelity outside the churches, as in other days, it would be child's play; but to many this will appear as a propaganda against the institutions we cherish. The enemies of Christianity being intrenched inside the churches make it difficult to discuss these great matters, for in so doing we may alienate those who are weak and timid. Many well-meaning people are blind to the danger we have discussed. These weak and ignorant ones, and others who are compromising

with this evil, have not learned to value and love the Lord as highly as they esteem their personal friends, among whom are some of the advocates of the New Theology. It is possible that these friends, if they are not converted by this message, will view the author with pity, perchance indulge in hard, unchristian words, declare that he is a meddler, disturbing factor, and be induced to oppose his influence, as a certain financial power in New York has already labored to do through various agencies in America. It matters not. We are able to say with the great martyr, Paul, "But none of these things move me." We should not forget that the Church is called to suffer with Christ, to be privileged to say, "I am crucified with Christ." The cost has been counted; but it is as nothing to having the sense of the approval of God. This sacrificial labor has been joyous. We must strike this enemy of God and man and strike him hard. And we must strike him again and again, for he is a hydra-headed monster, and will show his fangs when we thought he was dead. Remember that this is that "spirit of anti-christ which has come into the world" (I John 4:3) and the goal for which they are striving is to get the Church universal to reject Jesus Christ as the Son of God. It is to this end that they are waging their battle against Bible theology, against the fact of sin and regeneration, and against ecclesiology and eschatology.

Men and women of the modern Church, shall we join hands with Christ's followers in all lands in opposition to this subtle evil? Everything we treasure as sacred in both worlds is now at stake. A higher, nobler, holier service than this we cannot do. The Word of our God shall stand! Amen, and Amen!

"He which testifieth these things saith, Surely I come quickly. Even so, come Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." (Rev. 22:20-21.)

FAITH OF OUR FATHERS

Faith of our fathers' living still
In spite of dungeon, fire and sword;
O how our hearts beat high with joy,
Whene'er we hear that glorious word;
Faith of our fathers! holy faith!
We will be true to Thee till death!

Our fathers chained in prison dark
Were still in heart and conscience free,
How sweet would be their children's fate,
If they like them could die for Thee.
Faith of our fathers! holy faith!
We will be true to Thee till death!

Faith of our fathers! We will love
Both friend and foe in all our strife;
And preach Thee, too, as love knows how
By kindly words and virtuous life;
Faith of our fathers! holy faith!
We will be true to Thee till death.

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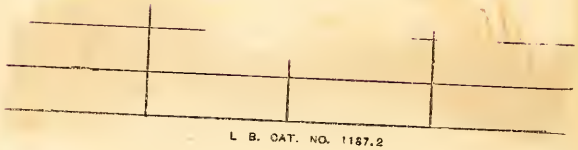

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